This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

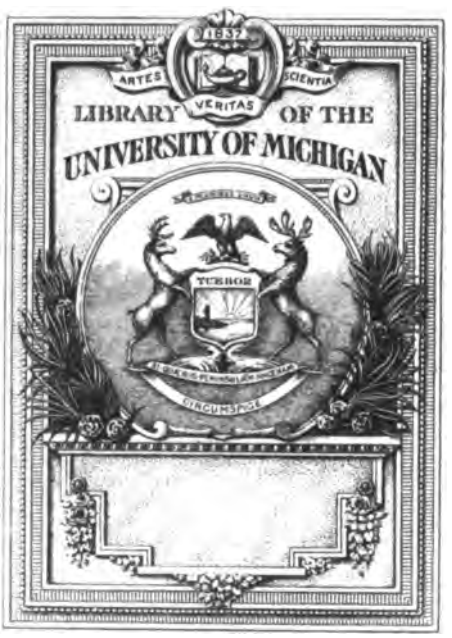
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR

Bx
800
.T39

# THEOLOGICAL MONTHLY.

*Published by the*

**Evangelical Lutheran Synod**

**of Missouri, Ohio, and Other States.**

VOLUME I.

ST. LOUIS, MO.
CONCORDIA PUBLISHING HOUSE.
1921.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

**Vol. I.—JANUARY, 1921.**

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# CONTENTS.


| | PAGE |
|---|---|
| Confessionalism of the Missouri Synod | 1 |
| Organic Union of Protestantism | 12 |
| The Theological Observer | 19 |
| Book Review | 26 |


## IMPORTANT NOTICE.

**Beginning with this number, the "Theological Quarterly" becomes the THEOLOGICAL MONTHLY, the size of each number to be 32 pages, aggregating a total per annum of 384 pages, as against 256 pages in the "Quarterly." The subscription price is $3.00 per annum, payable strictly in advance.**

**The added space will give the Editorial Department facilities for the expansion of the scope of this magazine, such as our Editors and our Subscribers have long been wishing for. We have little doubt that a considerably increased subscription list will soon compensate for the additional capital the publishers are putting in this enterprise, and for the increased price which our patrons are asked to pay.**

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "Jan 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

Sem. Library

# TABLE OF CONTENTS.


## January.

PAGE

Confessionalism of the Missouri Synod ..... 1
Organic Union of Protestantism ..... 12
The Theological Observer ..... 19
Book Review ..... 26

## February.

A Series of Lenten Addresses ..... 33
Confessionalism of the Missouri Synod ..... 41
The Theological Observer ..... 49
Book Review ..... 58

## March.

New Thought ..... 65
A Series of Lenten Addresses ..... 73
The Authenticity of Matt. 6, 13 b and of 1 John 5, 7 ..... 79
The Road to Success, or Self-Improvement ..... 83
The Theological Observer ..... 87
Book Review ..... 93

## April.

"Unless I Am Overcome with Testimonies of Holy Scripture." ..... 97
Confessionalism of the Missouri Synod ..... 105
The Theological Observer ..... 117
Book Review ..... 122

## May.

The Endeavor after a Philosophical Faith ..... 129
Confessionalism of the Missouri Synod ..... 139
The Theological Observer ..... 145
Book Review ..... 152

## June.

The Paramount Lesson of Job: God's Glory Magnified by Faith Triumphant over Tribulation ..... 161
Why the Name Lutheran ..... 173
The Theological Observer ..... 178
Book Review ..... 189

## July.

Withdrawal from the Church in Germany ..... 193
The Theological Observer ..... 212
Book Review ..... 219

## August—September.

PAGE

The Vatican and Diplomatic Relationships ..... 225
The Reestablishment of the Christian Church in Germany..... 234
Why the Name Lutheran ..... 249
The Freer Manuscripts and the Oxyrhynchus Papyri..... 255
The Road to Success, or Self-Improvement ..... 259
The Theological Observer ..... 270
Book Review ..... 281

## October.

Concordia Triglotta ..... 289
Little Journeys in the Higher Anticriticism ..... 297
The Road to Success, or Self-Improvement ..... 304
The Theological Observer ..... 308
Book Review ..... 318

## November.

Little Journeys in the Higher Anticriticism ..... 321
The Road to Success, or Self-Improvement ..... 329
The Theological Observer ..... 337
Book Review ..... 347

## December.

A Lesson in Pastoral Theology from a Tragical Leaf of American History ..... 353
Little Journeys in the Higher Anticriticism ..... 359
The Theological Observer ..... 365
Book Review ..... 379

# THEOLOGICAL MONTHLY.

VOL. I. JANUARY, 1921. No. 1.

## Confessionalism of the Missouri Synod.

### 1. INTRODUCTORY.

**From the history of those conflicts our descendants will have to form their conviction as to which side had a right to shout, "The sword of the Lord and of Gideon!"**

**PRESIDENT P. BRAND, *in Opening Address at Brooklyn, N. Y., May 4, 1898.*[1])**

A current definition of confessionalism runs: "Confessionalism is a strict adherence to the confessions of some particular church or sect; it is the conforming in teaching and preaching with scrupulous fidelity to the letter and spirit of the confessional writings of some particular division of the Christian Church. Lutheran confessionalism is the strict adherence to the Lutheran confessions in letter and spirit."[2]) But for the omission of "and practise" after "teaching and preaching" the definition would be altogether satisfactory. This omission accounts for an illogical division of the subject of "confessionalism," or rather of "confessionalists," to which we shall refer later.

Men of judgment and extensive observation outside of the Missouri Synod, when asked to name the one feature which distinguishes this Synod from others, will invariably name the peculiar type of confessionalism that controls the activities of this body. Not infrequently the statement about the Missouri Synod's confessionalism is qualified by some such phase as "hyper-" or "extreme." There are situations which few Missourians, if any, are spared, when it is anything rather than a joy and delight to be a Missourian. For to be a Missourian often means to be declared an ecclesiastical and social misfit, to be forced into isolation, and — insult being added to injury — to be told that the isolation was

1) Eastern Dist. Rep., Mo. Syn., 1898, p. 14.

2) Dr. J. Nicum, in *Luth. Cyclop.*, p. 129.

self-inflicted: it is due to the exaggerated forms which the confessionalism of Missourians is said to assume — the confessional overemphasis. It is believed that this feature makes the Missouri Synod a permanent and hopeless incongruity in the complex of the Lutheran organizations in the world. It is, therefore, pertinent and in the interest both of Missourians and Lutherans in general to inquire into the causes, the quality, and the scope and aim of the confessionalism of the Missouri Synod, and to ascertain whether it is at all possible to remove the friction which is evidently caused by the confessional attitude of the Missouri Synod.

It is also opportune to attempt such an inquiry in view of the fact that the Missouri Synod is on the eve of the Diamond Jubilee of its existence. Three quarters of a century is too long an extent of time to be spanned by the conscious and responsible part of a single man's life. There is no Missourian living who has been an eye- and ear-witness of the confessional struggles of the Missouri Synod, who could recount the significant incidents and evolutions of this struggle and interpret from his personal knowledge its lessons of warning and encouragement. Neither is there such a person living among the opponents of the Missouri Synod. The study of this subject, at least in its initial stage, must be a study of the records of the past. To examine these records is, to Missourians, a sacred duty and a beneficial exercise. The men who will be doing the work of the Missouri Synod in 1921 will be guided to a more intelligent and satisfactory estimate of the distinctive character of that work, if they learn to understand why it was that a handful of men felt constrained to organize within the Lutheran Church of America a separate body which came to be called "The Missouri Synod." Present-day convictions of Missourians that have a bearing on their activities as churchmen are unquestionably determined by principles settled upon at that early time. What happened at Chicago on Monday, April 26, 1847, marks the beginning of a permanent policy in American Lutheranism.

## 2. The Causes.

**When our Synod started on its career in America, everybody was saying, "There is a new sect come into existence."**
**Dr. Walther, *at Fort Dodge, Iowa, August 21, 1879.*[3])**

Without any attempt at facetiousness the dictum of the Sage of Verulam may be applied, *mutatis mutandis,* to the subject of confessionalism: Some men are born confessionalists, some achieve

3) Iowa Dist. Rep., Mo. Syn., 1879, p. 13.

confessionalism, and some have confessionalism thrust upon them. The sense is this: Conditions of church-life have been, and can be created, which render confessionalism the natural element, the atmosphere, in which a person spends his life. The thousands of Missourians who form the later generations of the Synod's membership enjoy this privilege: not that they are confessionalists by reason of their physical birth, but the conditions of their church-life that meet them from earliest infancy and in which they grow up are regulated by such a pronounced regard for the Confessions of their Church that they come to believe confessionalism to be the normal status of a Lutheran — which, indeed, it is.

It was different with the founders of the Missouri Synod. They hailed from parts of Germany in which, owing to the ravages of pietism and rationalism, Lutheran confessional fidelity had become a rarity. Since the union-edict of Frederick III in 1817, confessional Lutheranism was even persecuted, not only in Prussia, but also in all those countries which had adopted the mistaken policy of the Prussian king and his ministers. Prof. Guenther writes: "The oppression of true Lutherans in Saxony for their faith's sake was simply appalling. In His *Life of Buenger* Walther describes the horrible condition of the state church of Saxony:[4] '. . . The unconditional pledge of adherence to the Book of Concord was at that time nothing but an empty comedy, and of the same order were the most important ordinances of the state church: they were actual and manifest repudiations of the Confessions of the Church, which, nevertheless, had been accepted under oath, and they proved plainly that only on the basis of the moral principles of Jesuitism could the assertion be made that the Saxon state church was still a Lutheran, hence an orthodox church, for the reason, namely, that in it the confessions were still officially recognized.'" The sacred acts of Baptism, Absolution, Communion were performed according to formularies that scandalized conscientious Lutherans. The religious instruction of Lutheran children in the state schools had a practically paganizing tendency. Separatist meetings of confessional Lutherans for worship were placed under an interdict by the government, and when they occurred and were discovered, had to be broken up by the police. Permission for organizing a Free Church, independent of state control, could not be obtained.[5]

Under these precarious, provoking conditions the determined,

4) See *Lutheraner*, 1882, p. 62 f. 5) *Lutheraner*, 1888, p. 138.

unyielding confessional spirit of the founders of the Missouri Synod was formed, and given its rugged, stubborn, tenacious features. The storm-tossed oak becomes gnarly and tough; it lacks the graces of the tropical palm. But the sterner stuff of which it is made, renders it a stalwart article, fit for harder usages. In those days of anguish the thought, too, of emigrating to America began to be entertained by the Saxon Lutherans. "How gladly," writes Walther, "would the believing Lutheran pastors and laymen have surrendered everything, if they could have obtained the permission to separate from the grievously corrupted and apostate state church and to organize as a Lutheran Free Church! But it was absolutely hopeless to think of such an official grant at that time. They saw, accordingly, that their only way of escape from the tyranny to which their consciences were subjected, which became more intolerable as time wore on, and which threatened to stifle their life of faith, was to emigrate to a country in which religious liberty was guaranteed." [6]

As a body pledged to, and to a considerable degree trained in, fidelity to the Lutheran Confessions they landed at St. Louis in 1839. Their reputation as "strait-laced orthodoxists" had preceded them, and hostile journalists had prepared the mind of the public to look upon them with considerable disfavor.[7] The faithlessness of their leader, which was exposed soon after their arrival in America, lent color to the evil reports that had been set afloat against them. Diffidence and doubts regarding the righteousness of their cause, the justifiableness of their emigration enterprise, in fact, their Christian and Lutheran status, became rife in their own ranks. Great searchings of heart, involving every member of the colony, took place on the banks of the Obrazos River in Missouri in the spring and summer of 1839. In all seriousness the question was, even formally, debated among them, whether they really were a spiritual priesthood of believers, vested with the rights and prerogatives of Christians, and whether the Church of God existed among them. Next to the divine instruction which they drew from the Word of God in those days, it was the testimony of the Lutheran Confessions and compelling reasons drawn from them in able arguments that stablished their faltering hearts and revived their drooping spirits. More than ever it appeared necessary to them to furnish to everybody whom they might be able

6) *Lutheraner, l. c.*

7) See account in *Young Lutherans' Magazine*, 1920, p. 87 ff.

to reach by their testimony the evidence that they were and meant to be Lutherans, sincerely loyal to the Book of Concord. To extend their testimony and render it more emphatic, they started their first church-paper in 1844 and called it *Der Lutheraner*. Their editor, Walther, explained the object of the publication: "The conviction that it is our duty to render an account to our fellow-citizens as to what is believed and taught in our Church, and what are the guiding principles of our action, has induced the undersigned, together with several brethren in Missouri and Illinois, ministers and laymen, to publish a paper with the above title. The object of this paper shall be: 1. to acquaint men with the doctrine, the treasures, and the history of the Lutheran Church; 2. to furnish the evidence that this Church is not to be classed as one of the Christian sects, but is the old true Church of Jesus Christ on earth, which has not by any means become extinct, and never can become extinct, because of the promise of Christ: 'Lo, I am with you alway, even unto the end of the world'; 3. to show how as a true Lutheran a person can hold the correct faith, lead a Christian life, suffer patiently, and die saved; 4. finally, to expose, refute, and warn against the false and misleading teachings current at the present time, and in particular, to reveal those who falsely call themselves Lutherans, and under this name are disseminating misbelief, unbelief, and fanatical views and thereby excite among the members of other parties the worst prejudices against our Church. — Not a few, when reading this, will deny our ability to achieve the aim which we have fixed for ourselves, or will fear that our paper will breathe the spirit of intolerance, and thus sustain and feed hatred among people of different beliefs. Our answer to the first objection is merely this: We perceive assuredly more keenly than any one else our lack of ability for discharging in their full scope the duties of an editor of a Christian paper. However, we know that in divine matters not great learning and eloquence, but a real live knowledge of the saving truth and a simple testimony in its behalf are paramount for serving the brethren. Besides, we intend to let the most genial teachers of our Church, especially Luther, speak to our readers. . . . As regards the other objection, that will soon be removed by a careful examination of a few issues of our paper. We had been caught ourselves for a considerable time in all sorts of errors, but God was patient with us and with great long-suffering led us into the way of the truth. Remembering this, we shall practise patience towards our erring fellow-men and by the grace of God shall re-

frain from all sinful judging and condemning. We shall not attack the erring person, but rather his error. We shall not deport ourselves as people who claim to be the only Lutherans and to possess the truth alone, but we shall bear this testimony only that God has done great things for us, and has guided us to a living knowledge of the only saving truth." [8]

These men, then, had achieved confessionalism in many a severe spiritual conflict, and had confessionalism thrust upon them by the force of circumstances that confronted them upon their arrival in America. Walther's serial articles in the first four issues of his paper "On the Name 'Lutheran'" follow the scope indicated in his preface.[9] Actually the Saxon spokesmen for a confessional Lutheranism who had come to America buoyed up by the sure expectation that here their tribulations would be over and they would be recognized and appreciated for what they were, found themselves cruelly disappointed in their primary hope. They had to fight for recognition as Lutherans, and the most galling element in their disappointment was that their own brethren in name denied their Lutheran character. Slowly and reluctantly American Lutherans came to admit, with more or less serious reservations, that the Missourians are Lutherans.

Walther said: "When our Synod started on its career in America, everybody was saying, 'There is a new sect come into existence.' For the Lutheran doctrine was not known. Perhaps not ten copies of the Book of Concord besides our own could be located, and among those who were called theologians we could not find one who had read, much less studied it. If we had not been able at that time to prove by means of our confessional writings that ours is the Lutheran doctrine, we should have had to submit to being called a sect. If we had said, 'We are Lutherans,' our opponents would have replied: 'You misunderstand the Holy Scriptures; yours is not the understanding that Luther had.' But we were able to say: 'Observe that we mean nothing else than what is recorded in our Book of Concord. Prove to us that we are departing from it in a single point, and we shall quit calling ourselves Lutherans.' Men had to see that we could justly appeal to the Symbolical Books, and by the grace of God it was brought about that all who sincerely desired to be Lutherans united with us."

---

8) *Lutheraner*, 1844, p. 1.

9) *Ibid.*, p. 2 ff. 5 ff. 9 ff. 13 ff. This article is an American Lutheran classic, and deserves to be reproduced in English.

Nor was the task of winning congregations to affiliation with the Missouri Synod a less difficult one. In the paper from which we have just quoted and which was read at the first convention of the newly organized Iowa District, Walther said: "Our beloved congregations, too, which at first had regarded us with distrust, finally said: 'These men are offering us nothing but what we find in our Catechism.' That is what convinced them that we were true Lutherans. May this District, then, also consider fidelity to the Confessions its principal duty, as our fathers did." [10])

The first and the unkindliest cut received by the Saxon confessionalists was dealt them by dear brethren, fellow-immigrants from Prussia, who had settled near Buffalo, N. Y. Their leader had been admonished by the Saxons because of hierarchical tendencies which he had manifested in his teaching and ministration. He induced the synod which he had organized to address to the Saxons these vehement strictures: —

"The present synod unanimously declares that the ministers, Walther, Loeber, and their accomplices, are living in false doctrine as regards the sacred office of the ministry, and the call thereunto, the Church and the Office of the Keys, Church Government, and the Spiritual Priesthood; and that from these false teachings and errors manifest sins and crimes have arisen and are still arising from which they refuse to desist in spite of all instructions and admonitions that we have addressed to them for five years. We declare furthermore that they are wilful and proud sinners who in spite of all Christian exhortation have increased in sins and become strong in crime. Therefore, we have to regard them as wilful false teachers and manifest, zealous sinners, until they turn, repent, and sincerely seek reconciliation with us." [11])

The opposition which the Missouri Synod had to experience for its confessionalism from the older Lutheran bodies in America had its source and basis in plain ignorance. It is chiefly these bodies that Walther has in mind in the remarks he made to the Iowa District in 1879. Lest any one imagine that he said too much when he declared: "The Lutheran doctrine was not known. Perhaps not ten copies of the Book of Concord," etc., we would here introduce an able Lutheran spokesman outside of the Missouri Synod, Dr. Adolph Spaeth, who has described the state of

10) Iowa Dist. Rep., 1879, p. 13 f.

11) *Hirtenbrief d. Buffalo-Syn.;* cited in Eastern Dist. Rep., Mo. Syn., 1901, p. 18.

American Lutheranism prior to the rise of the Missouri Synod for the greatest Protestant Encyclopedia of the world — the German *Protestantische Realenzyklopaedie.* He says: —

"It is undeniable that in this period [of retrogression] that full consciousness of adherence to the confessional basis which is indispensable to a free church was weakened and shaken. There were evidences of indifferentism, subjectivism, and, occasionally, of outspoken rationalism. In 1792 the Constitution of the Pennsylvania Synod was changed in such a way as to drop all mention of the Lutheran Confessions. The Constitution thus amended two years later became the basis of that adopted by the New York Ministerium. Still the pastors at their ordination continued to sign a guarantee in which they promised to keep their teaching in harmony with the Word of God and the Symbolical Books. After the death of Kunze a change essentially for the worse took place. At the head of the New York Ministerium there now came to be Dr. Frederick Henry Quitmann, a pupil of Semler, and a declared devotee of vulgar rationalism. Under his influence the old Lutheran Catechisms, hymnals, and liturgies were supplanted by others, alleged to better 'meet the needs of the rising generation.' As early as 1797 the strange resolution was passed: 'Whereas a close union is taking place between the Episcopal and the Lutheran Church, and the consistory, on account of the identity of their doctrine and the near relationship of their discipline, will never recognize a Lutheran Church using the English language exclusively, when erected at a place where the members can take part in the Episcopal service,' etc. This resolution, with the passing of which it is likely that the Germans' love of their language in their antagonism to the English had very much to do, was formally rescinded seven years later. A parallel instance occurred in Pennsylvania, where a series of resolutions was passed in 1819 and 1822, which openly labored for a formal union with the Reformed. Also in Pennsylvania the hymnals and liturgies, in particular, evidenced the decline of churchly and confessional consciousness. The very first printed agenda of 1786 showed a decided retrogression, compared to the one of 1748 which had existed only in manuscript. True, the hymnal of 1786, in the compilation of which Muehlenberg still cooperated and for which he wrote the preface, still contained a goodly number of the sturdy old Lutheran hymns in good texts, uncorrupted except in a few instances. But even in this hymnal there is found an unduly large number of the hymns of Hallean Pietism which were of a rather subjective tenor. Occa-

sionally the editor, Dr. Helmuth, has, moreover, taken the liberty to make changes in the text of hymns by Paul Gerhardt, John Heermann, and others, that were entirely unnecessary and bore a dogmatic significance. The agenda of 1818 signals a thorough defection from the beautiful, ancient order of service of the Lutheran Church and, what is worse than all, a defection also from the Lutheran doctrine and confessions in the formulas for Baptism, the Lord's Supper, and Ordination. And the so-called union hymnal of 1817 which preceded this agenda and which was highly recommended by the Synods of Pennsylvania, New York, and North Carolina, is one of the sorriest instances of the decadence in hymnology which prevailed at that time, also in Germany. The sturdy old hymns have become disfigured to such an extent that it is almost impossible to recognize them. Only one hymn of Luther, 'Out of the Depths I Cry to Thee,' was received into this hymnal. . . .

"In many instances German national consciousness and love of the German language were much stronger during this period than the churchly and Lutheran consciousness. Even the venerable Frederick Christian Schaefer, of New York, in a letter addressed to the Pennsylvania Synod in 1819, insisted that 'as Lutherans and Reformed were united in one Evangelical Church in Germany, the true Germans in America ought in this respect to follow the example of the Germans in Germany. . . .

"In the General Synod . . . there are observed, from the very beginning, two antagonistic currents, which at first exist peaceably alongside of one another, as if by a tacit compromise, but finally had to turn against one another and engage in a hot contest for the supremacy. On the one side there is a conservative element, the so-called Symbolists (Confessionalists) who seek to retain, though with great timidity and restraint, not only the name, but also the spirit and faith of the Lutheran Church. On the other side stands 'American Lutheranism,' which has lost contact with the Lutheran spirit, and, as far as it still strives to be positively Christian, is permeated through and through with Puritanic and Methodist influences. During the first twenty-five years of the General Synod this latter element was decidedly the dominant one. In the original Constitution (of the General Synod) the Confessions were utterly ignored. However, at the founding of its theological seminary at Gettysburg the General Synod decreed that at this institution 'the fundamental doctrines of Holy Scripture as they are contained in the Augsburg Confession are to be taught

in the English and the German language.' At their induction into office the professors had to declare under oath: 'I believe that the Augsburg Confession and the Catechisms of Luther are a comprehensive and correct declaration of the fundamental doctrines of God's Word.' However, what this teacher's pledge really meant, or rather what it did not mean, was unreservedly expressed when the leading professor at this institution, Dr. S. S. Schmucker, said: 'If the professors were to inculcate upon their students the antiquated views of the Symbolical Books, . . . they would commit a breach of confidence towards those who placed them in office, and would act contrary to the entire scope and plan of the institution.' There is no doubt that in thus interpreting and applying the paragraph relating to doctrine, Dr. Schmucker at that time had the majority in the General Synod on his side. And in the course of years this man, who had received his own theological training at the Presbyterian seminary at Princeton, educated an entire generation of 'Lutheran' pastors. The spirit which he had nursed to maturity is best characterized by a letter of 1845, addressed to the Evangelical Church of Germany to which an appeal was made for contributions to the Gettysburg Seminary. The committee in question declares in the name of the General Synod: 'In the majority of our ecclesiastical principles we stand on a joint basis with the union church of Germany. The distinctive doctrines of the old Lutheran and the Reformed Churches we do not regard as essential. . . . Luther's peculiar view of the corporeal presence of the Lord in the Supper has long been dropped by the majority of our ministers.' " [12])

Small wonder, when one bears in mind this unfortunate state of affairs, that voices of strong dissent should be raised within the circle of these older Lutheran bodies against the strict confessionalism of the Missouri Synod. The *Lutheran Observer* admitted that *Der Lutheraner* was the best edited paper of the American Lutheran Church, but added: "We have little sympathy with the exclusive, orthodox spirit which *Der Lutheraner* advocates." [13]) In the *Missionary,* February, 1849, Dr. Passavant wrote: —

"We have a great controversy with our brethren in the Missouri Synod because of their exclusiveness and their unpardonable one-sidedness, which in many instances is the cause why both they and their Church are evil spoken of and their usefulness is materially hindered."

---

12) PRE[3] 14, 192–4. 13) Cited in East. Dist. Rep., 1898, p. 14.

In 1854 the *Observer* wrote: "It is true, there are a few small parties which call themselves Lutheran, but they are not of us, and there is no hope that the Missourians or the Buffalonians and other small societies will ever become wiser in their generation. But it may be expected that their children and children's children will outgrow the narrow prejudices of their fathers and become intelligent and useful Christians. (*Sic!*) As was stated, we do not regard these parties as Lutherans; they have stolen a part of Luther's livery, but they have not Luther's spirit and would be disavowed by the great Reformer, if he were still on earth. . . .

"They are a sort of spiritual Ishmaelites; their proper place is the Roman Church, where men believe what they are taught, as the Church believes, and not what the Bible and the Holy Spirit teaches them." [14])

On November 1, 1862, the *Herald* wrote: —

"Among those whose extinction would be gain belong undoubtedly *Der Lutheraner* and *Lehre und Wehre,* if these publications will not cease functioning as executioners."

And once more the *Observer,* in December, 1864, delivers the following opinion: —

"There are many things among the Lutherans of the Missouri Synod which are to be profoundly regretted, namely, their bigotry, their exclusiveness, and their extreme high-churchism. They have committed a deplorable error by placing themselves on a hyper-Lutheran basis. . . . Unlike ourselves they sadly offend by making human speculations on matters which are not revealed by inspiration a part of the creed of their Church. They err in refusing to sympathize with the Christians of this country, and especially in declining to enter into an intimate ecclesiastical communion with the American Lutheran Church and its General Synod. It is strange that Christian people who come to live in this country fail to see the hand of God in the type of Christianity which characterizes the Church of this country, and that they are unable to hear the voice of Providence which calls them to join the ranks of the sacramental hosts that are led in this country by the great Captain." [15])

Expressions of similar tenor might be submitted, extending to more recent times, but the present situation as regards Lutheran confessionalism in America may be regarded as summed up by

14) Cited in East. Dist. Rep., 1901, p. 18.

15) Cited in East. Dist. Rep., 1898, p. 15.

Dr. Nicum. After giving the definition of Lutheran confessionalism which was cited at the beginning of this article, he proceeds: "It is evident that, from this definition, two kinds of confessionalism result, or are at least possible, to wit: 1. A conservative, healthy, and evangelical confessionalism, which, while carefully guarding the letter and terms of the Confessions, lays no less stress upon their spirit and their historic interpretation; and 2. an extreme, unhealthy, and unevangelical confessionalism, which, whilst it may claim to interpret the Confessions in the spirit of their authors and in their historical connection, lays, however, greater stress upon the terms used, and gives to the documents an interpretation that is neither warranted by the context nor intended by their authors. Extreme confessionalists are apt to go beyond the Confessions and draw illegitimate inferences from them." The reference in this last remark, as is seen from the author's expansion of his thought, is to the Missouri Synod. Whether his division can stand and continue to be cited as authority, and whether the characterization of the second type of Lutheran Confessionalism is just, an examination of the quality of true confessionalism will have to show. D.

---

## Organic Union of Protestantism.

The *Continent* (Chicago) some years ago satirized the prevailing method of laboring for union of the churches. It contained an imaginative report of the meeting of a mythic body, the "Christotheists," in which the following platform for a proposed union of churches was adopted: "1) We believe union to be highly desirable. 2) We recognize the Fatherhood of God and the Brotherhood of Man. 3) Everybody ought to be good. 4) All Christian bodies must recognize in their divine appointment the central principle of the Christotheists." This quadrilateral is adopted, the doxology is sung, prayer is offered to God for His blessing on the movement, and the convention adjourns, after appointing a body authorized to treat with all other denominations. One by one these bodies meet. They receive with dignified courtesy the official overture from the Christotheists, and the following resolutions are adopted: *"Resolved,* That we have received with great gratitude to God and sincere appreciation of the brotherly spirit shown by the Christotheists, the foregoing resolutions and believe that they present a nearer approach to possible Christian union than anything we have previously considered. *Resolved,* That we

heartily accept propositions 1, 2, and 3, but believe that some slight modification of No. 4 would be necessary before this denomination, as a whole, could accept it. *Resolved,* That we sincerely hope these negotiations may not terminate, and we appoint a commission authorized to confer further with the Christotheists and other Christian bodies in the sincere hope that these negotiations may not end until all the churches of our country and of the world become united in essential unity." Whereupon they sing the doxology and adjourn, and something like unto this happens in each of the other denominations, as they consider it one by one.

Undeniably clever as this parody is, the movement for organic union is not to be dismissed with a sarcastic fling. The perils which attend the prevalent mania for union touch the very life and purpose of the Church. Hence, wherever there is an appreciation of the basic essentials of Christianity, voices of warning have lately been raised against the drift towards a corporate union of denominations. The *Watchman-Examiner,* speaking for the conservative wing of the Baptists, says: "There can be no organic union without shameful compromise. Better a half dozen churches in a village than a single church composed of those who believe one thing and practise another." Dr. Amory H. Bradford has said: "Until there is unity of spirit, unity of form will be worse than useless. If men are not agreed, no good can come from welding them together. Compel the Puritan to worship like an Anglican, and the Anglican to worship like a Quaker, and what is the result? Make the Church a gigantic organization with numberless bishops, one being supreme, whatever the name, and there will be one body, but there will be no life, no divine fire. Where there is unity of spirit, unity of form may be desirable, and not till then. . . . Where the spirit is, there will be essential unity." Rev. Eugene Bell (Southern Presbyterian) protests against the unwillingness of some churchmen to insist upon the same degree of loyalty in matters of faith and practise which is demanded of citizens in time of war: "When the same vital question is raised in ecclesiastical matters, it is politely waved aside, and we are told simply to behold how lovely and beautiful it is 'for brethren to dwell together in unity.'"

As for the claim that some creedal basis might be found which would embody those tenets which are common to all denominations, Dr. Benj. B. Warfield had this trenchant comment in the *Presbyterian* (1916): "There are some people who suffer under the remarkable illusion that what is best in Christianity is common to

all who call themselves Christians. On the contrary, what is common to all who call themselves Christians is so little the best that is in Christianity that it is scarcely Christianity at all. What is common to all who call themselves Christians is, of course, precisely what is held by the least Christian body among all those who call themselves Christians — that, and nothing more. For if it were a single thing more than just that, it would not be common to *all* who claim the name Christian: it would not be held by the body that was least Christian of them all. The profession of 'common Christianity,' as men call it, is therefore the profession of minimum Christianity. If you want real, true, operative Christianity, you will have to go not to minimum, but to maximum Christianity. And the name of that is Evangelicalism, or more specifically, Calvinism; Protestantism, or more specifically, Presbyterianism. For these are not particular kinds of Christianity, standing by the side of other kinds, between which and them only individual taste is to decide. They are the names we give to Christianity in its purity, at its maximum, when really *itself.*"

Dr. Warfield speaks as a Presbyterian, but the principle which he announces is true, and is, moreover, so self-evidently true that any movement for organic union which demands less than a full assent to apostolic doctrine is deprived thereby of every claim to consideration by conscientious Christians.

The Presbyterian Church in the United States has come, through an overture on organic union submitted to this year's General Assembly, to the fork in the road. The overture in question originated through a resolution of the Assembly of the year 1918. This convention of the Presbyterian Church U. S. A. (North) invited representatives of all Protestant bodies to a meeting on organic union, which was subsequently held at Philadelphia on December 4 of the same year. About one hundred representatives from seventeen denominations attended, though of this number some were not official delegates. The object of the conference was to take steps "for the purpose of formulating a plan of organic union" of the Evangelical churches of America. As to the general question, whether the time had come for a great merger of churches, opinion at the conference was divided. The convention compromised on a plan of Federal Union, the denominations to maintain their corporate entities under a "central constitutional authority." An Ad Interim Committee was appointed to draft a plan of union, and this Committee reported to the Interchurch Council of Organic Union at Philadelphia, February 3, 1920. The

report had two parts, a Doctrinal Preamble and an Administrative Plan. The Preamble reads as follows: —

"*Whereas*, We desire to share, as a common heritage, the faith of the Evangelical churches, which has, from time to time, found expression in great historic statements; and

"*Whereas*, We all share belief in God, our Father; in Jesus Christ, His only Son, our Savior; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is both to be proclaimed and realized; in the Scriptures of the Old and New Testaments, as containing God's revealed will, and in the life eternal; and

"*Whereas*, Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation."

Then is set forth the plan of union, which briefly is as follows:

*The Plan:* The plan provides for a council made up of representatives of the constituent churches, with an equal number of ministers and lay members. The plan maintains, *for the present*, the autonomy of each denomination in its own affairs, creedal statement, form of government, and mode of worship.

The constituent churches are to act through this council and its executive and judicial commissions. The council shall convene every second year, and shall be made up of representatives composed of equal numbers of ministers and lay members. This council shall make its own rules, define the functions of its officers, the mode of their election, and their compensation. It shall apportion its budget among the constituent bodies. The decisions of the council shall be carried out by the supreme governing or advisory bodies of the constituent churches. The council shall harmonize and unify the work of the churches, and shall consolidate churches and boards in harmony with the laws of the State and of the churches affected. It shall undertake inspirational and educational leadership in evangelism, social service, religious education, and the like.

While this, at first reading, appears like a close federation of churches, and not an organic union, the plan has a final objective which goes much farther than simple cooperation. The consistent working out of this scheme will bring into being a new ecclesiastical body, rising on the *débris* of the denominations. The report of the Council distinctly says: "In taking this step, we look forward with confident hope *to that complete unity* [italics ours] toward which we believe the Spirit of God is leading us.

Once we have cooperated whole-heartedly in such visible body in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual." The ultimate objective is stated quite completely in the report of the Ad Interim Committee. It says: "In order to progress, the first step must be taken in the right direction. . . . That after we have been in operation for a term of years, the importance of divisive names and creeds and methods shall pass more and more into the dim background of the past, . . . and the churches then will demand a more complete union."

Even as it stands, the Administrative Plan gives to the council the bulk of the work hitherto done by the denominations and their agencies. The council is to carry on inspirational work and educational leadership in the field of evangelism and religious education; has authority to unify and harmonize the work of the churches, both in home areas and in the mission-fields, (thereby depriving the respective churches of their autonomy); and the council may make its own rules, elect its own officers, determine its own budget, — the churches to foot the bill. (This looks much like the arrangement under which the now dead Interchurch Movement proposed to administer the affairs of Christendom.)

As for the Preamble, there are, to begin with, some noteworthy omissions. There is not a word about the atonement for sin, the forgiveness of sins, the regeneration by the Spirit, the resurrection of the body, not a word about the ascension and the return of our Lord, nor about heaven or hell. The definite intention to make this platform broad enough to include all rationalists, so long as they bear the Christian name, became evident when the word "Evangelical" was eliminated by the Ad Interim Committee, and in its stead the more general word "Christian" was substituted. "This," said the *Presbyterian* of February 19, 1920, "is the most radical decision and the most violent and hurtful stroke ever directed against Protestant evangelism by its professed friends. It is a complete surrender to rationalism."

That only extreme rationalists, possibly the Monists and the liberal wing of the Unitarians, would be excluded from fellowship in the contemplated Federation, will become clear if the creedal statements of the Preamble be scrutinized. To begin with, "share as a common heritage" is not the same as saying, "accepting as true" the Christian symbols. "God, our Father" — is not specifically Christian. "Jesus Christ, His only Son, our Savior": In what sense Son, and in what sense Savior? Jesus is called "our

Savior" again and again by old Socinians and by American Unitarians, every one of whom believes in Jesus only as in a teacher or example. The Racovian Catechism of the Socinians calls Jesus "the only-begotten Son of God," as does Channing, likewise W. G. Eliot, and James Freeman Clarke, who even calls Christ the God-man, because Jesus was "a man indwelt fully by God's Spirit." Even vaguer is the third phrase, "The Holy Spirit, our Guide and Comforter." Neither the deity nor the regenerating work of the Spirit is here asserted. The statement regarding the Church is couched in words which have lately received an almost infinite variety of definition. As for Scriptures "containing God's revealed will," even a Mohammedan will subscribe to that. Any one who accepts as God's revealed will only a single sentence in the Bible may subscribe to this creed.

The Baptists (North and South) have voted against organic union, as have the Dutch Reformed, the Reformed Presbyterians, and at least the Southern Methodists. The General Assembly of the Northern Presbyterians "heartily recommended" adoption of the Plan, and an overture authorizing the next General Assembly to enter into the proposed general body is being voted on by the presbyteries this winter. The conservative organs of that body strongly oppose adoption. The *Presbyterian* has pointed out the weaknesses of the Preamble and cautions that "the organization of any kind which is not clear and explicit in the statement of its principles cannot endure, and the Church which timidly conceals its testimony in the interest of power and bigness is doomed"; that any Church adopting this Plan will have destroyed its power for testimony against error and heresy; and calls the entire venture "another case where we have left off production to indulge in great schemes."

Representatives of the various Protestant denominations in Australia recently met at Sydney to hear a report on the movement for organic union. For many years negotiations had been carried on for union between the different denominations, and although the Anglicans soon dropped out because of opposition to their demand that all the clergy of the uniting churches should be reordained, some hope remained that the non-episcopal Churches might find a common basis. The meeting at Sydney brought disillusionment. It developed that the Baptists could not go in because they refused to accept Infant Baptism. And while the proposed Basis was adopted by the Presbyterians, other bodies had

demanded no less than 179 amendments to this document, and organic union again seems far off.

What, one is prompted to ask, is the driving force behind these big union movements? We may supply the answer from an article in the *Hibbert Journal* of October, 1920. The article, discussing the union movement in Australia under the caption "Protestantism in Australia," points out the salient fact that all the denominations involved "admit that their spiritual life is weak. Each seems to be hoping that the other will give him something he does not himself possess." Now, the author of the article, Rev. A. R. Osborne, of Melbourne, says: "It may be taken as an axiom that vigorous life in a Church can only come when the members of that Church believe with all their heart and soul that they have a gospel for humanity which has been entrusted to them in order that they may proclaim it. When Luther nailed his theses to the church-door at Wittenberg, he felt that the very essence of the Gospel was at stake, and he was prepared to maintain his case or die." Well said, and very true. Our author continues to say that in time past each Protestant Church believed that it stood for the truth; "to them their creed and polity were matters of principle, and they prepared to separate from others to maintain them." But to-day "there is no rallying-point such as Luther had when he proclaimed justification by faith." "There is not any outburst of zeal for the spreading of the Gospel." And while the Roman Catholic Church, in its schools, "with the scientific exactness of trained psychologists binds the scholars throughout their lives to the Church," nothing similar to this is found in Protestantism. Rev. Osborne then suggests, and here we part company with him abruptly, that a "second Reformation" is needed, and a new creed must be found which "embodies our conception of Christian truth in the language and from the view-point of our age," a creed in which religion is no longer conceived as based on authority, and in which "inherited beliefs and institutions" are discarded.

Christians by conviction — Rev. Osborne ought to be told that there are still such — will not be tempted to take the final plunge into apostasy which he suggests to the Churches. But his diagnosis is correct, and what he asserts about the Churches of Australia, that they are "slowly disintegrating," applies with equal truth in the United States. Helplessness, a sense of futility and failure, has begotten the modern "get-together" attitude. However, there is another motive, even less to the credit of the Churches, recog-

nizable in the colossal scope of the plans which have lately been promulgated for the union of the Church. That motive is — pride and the love of power. We shall quote, in conclusion of our article, an apposite reference to this factor from the *Presbyterian* of 1918:

"The present cry for internationalism and Church organic union is simply weak reassertions of the old effort after uniformity, the old imperialism and papacy. The root of it is the love of power. It is an ambition to achieve great external things by the use of force, rather than obtain great internal results by the power of an endless life. The more rapid the movement, the more dangerous it is. The higher it reaches, the greater will be its fall. If the lovers of organic union press it too fast and too far, it will split the Church in twain. One part will consist of those who live under conviction of the truth, who love life and liberty. The other part will consist of those who care little for truth, ever learning, and never coming to the knowledge of truth, and, with Pilate, ever asking, 'What is truth?' These will sacrifice liberty for power in administration and external achievement." G.

---

# THE THEOLOGICAL OBSERVER.

## Ethical Preaching Fails to "Work."

It is putting the finger on the real sore in our religious life of the conventional sort when Dr. Drysdale writes in *The Intelligencer* (Nov. 17): "In religion we have discarded the idea that deep down in human nature there is a tendency to wrong-doing, called by the fathers, for want of a better name, 'original sin,' which needs to be dealt with harshly. We have fostered the idea that men can come into the presence of God in an indifferent, careless, and intermittent manner, without a deep sense of the necessity of being purged with hyssop and made clean. We go out into life with a *sang-froid* which betokens no deep searching of a soul which cries, 'Lead me in the way everlasting.' We do all this because we are not serious about God and God's purpose, or about the motives of life, or about squaring of our business, politics, or pleasure with the eternal moral verities." This literary silhouette of present-day religiousness without religion is herewith put on file as part of the declaration of bankruptcy of the "ethical" method of teaching a "vital" Christianity. Justification by grace through faith, the cardinal doctrine of the Scriptures, in fact, the very Gospel, has been scouted as of inferior moral worth, and its preaching deprecated because of its tendency to enfeeble the aggressive and progressive spirit that wants to "work" in the Kingdom. Now the discovery is made that the ethically funded, ethically oriented, and ethically aimed organization does not work, because it

lacks energy, and representatives of that obsolescent type of Christianity which still preaches Christ and Him Crucified are wondering whether the discovery will lead to the reinstatement of the one power that "works" and is sufficient for all purposes of the Christian religion, the Gospel of the forgiveness of sin for Christ's sake.

It does not seem so; the writer quoted holds that "we need a few healthy pessimists like Elijah and Carlyle, who see life as it is and take us into a solid gloom where one's eyes are given a rest and brought back to normal vision — who also make vigorous battle on the monkeys and the parrots who prate the shibboleths and catchwords of an empty and sickening optimism which has place only in the kingdom of humming-birds." Nay; this will not remedy the evil. One can relish the writer's classical way of expressing a reasonable disgust, just as one can feel in accord with him in his onslaught on the popular modern "Pollyanna Philosophy," which, he says, "consists in the closing of one's eye to all disagreeable things, and going down the way in a sort of ignorant, unseeing, unthinking, jolly, reckless, irresponsible, childish fox-trot. Light-hearted people, to whom nothing serious makes appeal; people who are as ignorant of the great underlying facts of present-day life as they are of the inhabitants of Mars; people who are satisfied with the physical comforts, smile and grimace, and prate the shibboleths of a 'Pollyanna'-Mrs. Eddy-Ralph Waldo Trine-Dr. Frank Crane school of philosophy, and call themselves optimists."

This is all true, but pessimism will not improve the state of affairs. The modern forms of optimism are nothing but a recurrence of the ancient "laughing death," a disease that produced an uncanny mirth and ended in a spasm of hideous grinning, which was the smile of the end and the end of smiling. For this false optimism that is cheating men in our day they should be given, not pessimism, but the true optimism, the joy that comes with the knowledge that God has been reconciled with men by His dear Son. This creates a good conscience — this alone, and nothing else; and a good conscience is a mighty driving power for every good work. D.

## Bigots vs. Bigots.

"Bigotry in the South" is viewed with alarm by Charles P. Sweeney in the *Nation* (November 24). The immediate cause is the election as senator of Thomas E. Watson of Georgia, the best-known advocate of racial and religious intolerance in the United States, who, after the suppression of his newspaper, the *Jeffersonian,* now speaks through the *Columbia Sentinel.* "Watson's election, while due to a variety of circumstances and a combination of issues, is essentially the victory of a Fifth Estate, of the sinister forces of intolerance, superstition, prejudice, religious jingoism, and mobbism." Watson's "opposition to the League of Nations has been as violent as his antagonism to the war, but his attacks on the League and the Treaty were neither those of an intelligent seeker after peace nor of an ordinary political dissenter. Watson proclaimed, and induced thousands of his credulous followers to believe, that the League was an agency through

which the Vatican seeks to impress a Romanist and Jesuit super-government upon the world. President Wilson he painted as the tool of the Pope, whose political agent, according to Mr. Watson, is Mr. Joseph P. Tumulty, the President's secretary."

Describing the "anti-Catholic madness of Georgia, Alabama, and Florida," the writer says: "The city of Birmingham, Alabama, has but 10,000 Catholics out of 200,000 population. Nevertheless the good people of Birmingham have been led to believe that Catholics are plotting control of the city, State, and national government in the name of the Pope, that they seek the destruction of the public schools, and that they are a menace to the existence of the home as the basic unit of organized society. So firmly do the great majority of inhabitants believe these things that they go to the polls and elect men to public office on the single issue of protecting the Government and the community from Popery. Thus, the present Governor of Alabama, Thomas E. Kilby, was elected because he induced the voters to believe him a stauncher foe of Catholicism than his opponents. One of the rash pledges he made in his campaign, but has failed to redeem, was a promise to find legal means to compel priests to marry. One pledge that he has kept, was for the enactment of a "Convent Inspection Law." It is now in force. In its original form it directed sheriffs, upon written application of twenty-five citizens, at any time of day or night to proceed to the convent named in the application, thoroughly to inspect the place, and to inquire from every woman there if she was held against her will. There were objections to the form of the bill as presented originally, and a compromise was effected. The bill adopted and signed by the Governor establishes a State Commission to inspect the institutions at regular intervals. In Florida, when the grotesque Governor Sidney J. Catt sailed into office on a wave of anti-Catholic and anti-negro prejudice, a similar law has been adopted. The delusion inspiring this rare statute — that convents are polygamous institutions maintained for the Catholic clergy — is general wherever Watson and his associates have carried their campaigns.

The anti-Catholic prejudice is thoroughly organized. In Birmingham, for instance, if you don't belong to the "T. A.'s," you are suspect. "T. A.'s" means True Americans, a vast and rapidly growing secret organization having the extermination of Catholicism as its sole object. "No Catholics in public office" is its watchword. The present county administration of Jefferson County, which embraces Birmingham, was elected on an issue confined to the dismissal of a Catholic young woman stenographer in the county treasurer's office. The "T. A.'s" had ordered the former treasurer to dismiss her. He refused. The issue was joined. The treasurer and those who stood with him were defeated, and the young woman was promptly dismissed. The present city administration of Birmingham was elected because the "T. A.'s" supported it. When it took office, all Catholics, save two policemen, were dismissed.

The writer concludes his review by describing the methods employed by the anti-Catholic propaganda: terrorism and intimidation that does not shrink from incendiarism, circulating such papers as

Watson's publication and the *Menace,* framing anti-Catholic platforms on which candidates for political office are made to stand, and fraternalism. "Fraternalism is the machinery employed for organizing the anti-Catholic prejudice. The Masonic lodges, American Mechanics, Knights of Pythias, Modern Woodmen of the World, Odd-Fellows, Junior Order American Mechanics, are everywhere in evidence, and besides the 'T. A.'s' there have grown up a number of other societies devoted exclusively and actively to anti-Catholicism, among them the Guardians of Liberty, the Sons and Daughters of Washington, and the Ku-Klux Klan. 'These cities and towns are cursed with fraternalism,' said a newspaper man in Charlotte. 'If you don't belong to one of those orders, you might as well be on your way. I joined the Elks, but refused to join any other club or society. The boss thinks I'm a friend of the Catholics, whereas I merely refused to take part in organized hatred of Catholics or anybody else. The result is, I'm in wrong.'"

Whoever exposes bigotry, especially the blind and cruel workings of religious fanaticism, renders mankind, and religion in particular, a distinct service. Such papers as the *Menace* constitute a dangerous element in our public life. Not a little of the Watson spirit of religious intolerance dressed in a political garb cropped out lately in the antiparochial school campaign in Michigan. But the *Nation* must not forget to state that there is not only method in this madness, but also a reason for it, and that a compelling one. The most bigoted religious organization in the world is the Roman Catholic Church. Its policies have been unalterably fixed, and summarily reiterated not so long ago in the Syllabus of Pius IX. Even such an "enlightened and liberal" Pope as Leo XIII has deemed it necessary to declare that his Church must be given preferential rights in the United States. The Catholic Missionary Congress at Chicago in 1910 reverberated with the fervid oratory of those who want to "make America Catholic." Is the *Nation* not aware of *this* propaganda? What has it to say on *this* side of the issue? As to the inspection of convents, if no more is intended than to put them on a level with any other public institution, to which our sanitary and police officers must at all times have access, we see no ground for criticism. Nor do we hold that wrong is done by making it possible for inmates of such institutions to quit them if they are held in them against their will. The Catholics themselves ought to be the foremost champions of this inspection.

D.

## Pilgrims' Theology.

The theology on which the faith of the Pilgrim Fathers had been fed, chiefly by their pastor John Robinson, is briefly sketched by Dr. H. H. Scullard in the *Hibbert Journal* (October). He doubts "whether the God of the Pilgrims is our God. John Robinson's idea of God was that of the great Egoist of the Universe. . . . 'God loveth Himself first and most, as the chiefest Good.' . . . Unlike Luther and some other of the sixteenth-century reformers, Robinson was a lover of philosophy. To him the universe was a rational order, and 'nothing true in right reason, and sound philosophy is, or can be, false in divinity.' . . . Every doctrine must justify itself in the court of

Reason, or at least be accepted on rationally approved authority. . . . The glory of God is infinitely more than the good of men. It is the cause and ground and substance of all good. How, then, can a rational God love men more than He loves Himself? The love of God for men is the love of His own work in them. God loves all good things, 'as He communicates with them, less or more, the effects of His own goodness.' . . . Unlimited self-realization is the prerogative of Deity, a prerogative not laid aside at the Incarnation, but finding its supreme vindication in the Cross.

"But is not the essence of the divine character self-sacrifice? I do not think Robinson would have said so. He would have scrutinized the word much more closely than we are in the habit of doing before applying it to a holy and omnipotent God. Sacrifice is a dangerous word to use of Deity without qualification or comment. There are meanings of the word which we have no right to accept in thinking about God. 'God so loved the world that He gave His only-begotten Son.' But love is more than sacrifice, and giving cannot impoverish God. The 'sacrifice' of God might have meant not simply the condemnation of the world, which according to Christian theology it did, but the ruin of the world, which it was meant to avert. God loved Himself before He loved the world. Creation and redemption are alike the consequence of the divine self-love. So the same Evangelist who speaks of the love of God for the world records the prayer of Jesus, which looks beyond all sacrifice and all redemption to a far-off divine event, which is neither primarily the salvation of the world nor the perfection of the Church, but the revelation of the glory of God—'That they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world.' The glory of God and not the salvation of the race was the prime object of the Incarnation and the Cross.

"So at least it seemed to Robinson. This was the determinative thought in all that he wrote — a God glorious in holiness, fearful in praises, doing whatsoever He pleased in the armies of heaven and among the inhabitants of the earth. There were no limits to His power. The wills of men He turned whithersoever He would, but always, whether in renewing or in hardening, without doing violence to human freedom. Even sin was no obstacle, but only an occasion for the manifestation of the divine glory. With relentless logic, shattering the distinction between 'permitting' and 'ordering' — for how can God permit what He is powerless to prevent? — he boldly asserts that 'God orders both the sin and the sinner to His own supernatural ends.' Limitations of knowledge or of power, whether proceeding from the divine nature or from the divine will, were derogatory to the glory of God. The Moral Governor of the Universe never for one moment, through lack of power or lack of knowledge, lost control of the vast system of discordant and conflicting wills of men. It was His all-serving eye and all-embracing purpose which directed the whole course of human history. Nothing was done without Him. Even a limited atonement appeared to the Pilgrims more tolerable than the conception of a God powerless to achieve His ends."

The Pilgrims' God, then, was that well-known product of the

one-sided dialectics of Calvinism, developed with inexorable consistency from certain revealed facts in the Scriptures, to the exclusion of other revealed facts. As the "logic" which constructed this God proceeded upon the eclectic method in the choice of its Bible materials, it had to produce a one-sided God — very strong, indeed, but absolutely partial. One-sided "logic" was satisfied with this God, because in this logical God there are no longer any mysteries. And the sovereignty, majesty, and glory which Calvinistic theology celebrates in this God as the most admirable perfection are distinctions for which this God must forever be beholden to Calvinistic logicians, who first made this God "logically," and then crowned Him "logically." Is there cause for wonder why Unitarianism and Universalism afterwards arose in the Pilgrim settlements?

The Pilgrims' Bible "was a convenient summary, but not a complete transcript, of all the oracles of God. Many of the words of men inspired by the Spirit of God had not been committed to writing. What the Canonical Scriptures contained was all that was necessary for 'salvation' and 'obedience.' And these oracles are living oracles, and so, though none may add to them, they have the power of revealing more of the will of God, as men may be prepared to receive it. There is no more frequently quoted sentence in Robinson's works than the words of his parting address to the Pilgrims on leaving Holland, 'The Lord has more truth and light yet to break forth out of His holy Word.' The Lutherans and the Calvinists had alike forgotten this, and so come to 'a period' in religion. Everything was being stereotyped. In England the laxer church party was turning the Gospel into 'an easier law,' and the Puritan party into a harder law, both forgetting that the Gospel is not a law of commandments contained in ordinances, but a law of the spirit of life in Christ Jesus. Against this perversion of the truth Robinson protested. There were no final and infallible interpreters of the Word of God. Let every man remember that 'the Word of God neither came from him nor to him alone.' Least of all were his own interpretations a law to the Church he served. He urged the Pilgrims 'to follow him no further than he followed Christ, and if God should reveal anything to us by any other instrument of His to be as ready to receive it as ever we were to receive any truth by his ministry.'"

It is not easy to sharply delineate Robinson's attitude towards the normative authority of Scripture. His reviewer says: "He had discovered in it the true note of inspiration, which is certitude — 'The truth of God goes not by peradventures, neither needs it any such paper-shot as likelihoods are to assault the adversary withal.' Probability was not for him the very guide of life. The will of God could be known, 'To the Law and to the testimony: if they do not speak according to this word, surely there is no morning for them.'" This sounds reassuring, but how a preacher holding such a view of the authority of the written Word can virtually discredit his own utterances in favor of some one who might receive a greater revelation later — this is perplexing.

Dr. Scullard considers what Robinson says about Scripture "the language of liberalism and of liberty." Of liberalism — yes; but of

liberty — hardly; for the question will not down: What liberty does he mean? Liberty from the Word, which "makes us free," or from a certain understanding of the Word? The latter appears to be the intended meaning; but, in that case, by what criterion is the reliability of a later understanding tested, and an earlier one rejected? Preaching upon Robinson's basis, a preacher would have to say to his audience at the same time: Believe me! and: Be ready to disbelieve me! This is psychologically impossible and theologically inadmissible; for "if any man speak, let him speak as the oracles of God," or — that is the implied corollary — hold his peace. There is in Robinson's position on the authority of Scripture an ingrain of *Schwaermerei*.

"The idea of the visible Church which the Pilgrims had may seem to some narrow, impractical, and insufficient for the needs of our time, but it meant much to them and may not be without instruction for us. 'Many men have written much about the notes and marks of the true Church, by which it is differenced and discerned from all other assemblies; and many others have sought for it, as Joseph and Mary did for Christ, with heavy hearts, Luke 2, 48, that they might rest there under the shadow of the wings of the Almighty, enjoying the promises of His presence and power. . . . I had thought the Churches and people of God should have been known by His dwelling among them, and walking there, and by Christ's presence in the midst of them.' . . . The visible Church becomes recognized by all just in the same way as an individual Christian. Labels are no more necessary in the one case than in the other. The unity of the Church according to Robinson, perhaps with the high-priestly prayer of Christ in mind, was qualitative and not quantitative. The visible Church was 'one' because it was one in 'kind' and one in 'nature,' not because it had one visible head or one common external organization. 'All true Churches from the beginning to the end of the world are one in nature and essential constitution'; and that which constitutes a Church is the meeting of Christian men in the name of Christ, the actual fellowship of those who have made a public covenant with Christ to do all things to the glory of God." "Cast in the apostolic mold of the first Church of the New Testament, the Church was to Robinson 'a spiritual politic body,' and the 'spiritual' character of its members was the *nota ecclesiae*. Because he did not find this character in the Church of England, he said: 'I cannot but confess and profess, though with great grief, that it is to us a matter of scruple, which we cannot overcome, to give that honor unto it which is due from the servants of Christ to the Church of Christ, rightly collected and constituted.' The entire conduct by which the members were to display their 'spirituality' was regulated with extreme exactness thus: 'It is to me a matter of great scruple, and conscience to depart one hair's-breadth (extraordinary accidents ever excepted) from their (the Apostles') practise and institution, in anything truly ecclesiastical, though never so small in itself."

The Pilgrims' Church was a theocracy. That the adoption of its forms of "spirituality" could be an utterly carnal act seems not to have entered their minds. D.

# BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:* —

1. **John Wiclif.** *William Dallmann.* 79 pages. Illustrated. 50 cts.

What the world knows about "the Morning Star of the Reformation" is here submitted for the third time in a lively narrative, compacted out of thousands of facts gathered with great labor, and constructed into a harmonious whole with great skill and good judgment.

2. **Proceedings of the Thirty-First National Convention** of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 93 pages. 75 cts.

This *résumé* of the acts of the Sixteenth Delegate Synod, assembled at Detroit in June, 1920, exhibits the features which made the late convention epochal.

3. **Lutheran Annual. 1921.** 106 pages. 15 cts.
4. **Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1921.** 106 pages. 15 cts.

Harmonious as regards contents and make-up, these twin publications offer themselves as congenial companions to Missouri Lutherans on their pilgrimage during 1921.

5. **Catalog. Concordia Publishing House. 1920–21.** 516 pages.

This is a fine evidence of genuine publicity work which the Missouri Synod is doing by means of its own printing presses, bindery, and bookshop; also of the variety of interests which it is endeavoring to serve; and last, but not least, of the abundant blessing which Heaven is continuing to pour out on this enterprise.

6. **The Concordia Sunday-school Pin.** Celluloid enrolment pin, 1½ cts.; gold-plated pin, 75 cts., plus war tax; service disk, 10 cts., plus war tax.

A simplified and economical system of rewards for Sunday-school pupils is here offered, which deserves to be adopted by all Sunday-school officers who wish to save time and money without sacrificing an essential feature of a sane system of rewards.

The following useful and timely tracts are announced: —

1. **Can the Secular State Teach Religion?** *W. H. T. Dau.* 16 pages. 6 cts. and 4 cts. (American Luther League, Fort Wayne, Ind.)
2. **The Glories of the Lutheran Church.** *Arthur Brunn.* 6 pages.
3. **This Do! How Often?** A Communion Tract. 6 pages.
4. **Am I Converted?** *Theo. Graebner.* 6 pages.
5. **What Is This Evolution?** 6 pages.
6. **Baptism.** *Theo. Kuehn.* 6 pages.

Most of these tracts are offered free of charge while the supply lasts; for those not free a nominal price is charged. (American Publicity Bureau, 22—26 E. 17th St., New York City.)

7. **Weihnachtsklaenge.** Ein Beitrag zur Weihnachtsfeier in Kirche, Schule und Haus. Von *J. M. Goesswein.* With a musical supplement. 23 pages. 10 cts. (Success Printing Co., St. Louis, Mo.)

8. **My Reasons for Opposing the Norwegian Lutheran Church.** *B. M. Holt.* 29 pages. 5 cts.; less in quantities.
9. **Is Dancing a Sin?** *B. M. Holt.* 8 pages. 3 cts.; less in quantities. (Order from author, 111 Eighth St., Fargo, N. Dak.)

*Rev. A. M. W. Wahl,* pastor of Epiphany Ev. Luth. Church of Eau Claire, Wis., has published a historical sketch of his congregation in commemoration of its twenty-fifth anniversary.

*Johannes Herrmann, Zwickau, Saxony,* has published *Margareta Lenk's* **Des Pfarrers Kinder** in a fifth edition ($1.50), and four beautiful little stories in tract form for children (**Die kleinen Meistersaenger,** *Marg. Lenk;* **Man bittet, stark zu klingeln!** *Marg. Lenk;* **Dummerchen,** *Bertha Mercator;* **Das stille Kind,** *Bertha Mercator*). — The late Frau Lenk is destined to remain the favorite story-teller of the Lutheran Church for many years to come, and her companion, Bertha Mercator, will likewise command an increasing circle of readers. German children can hardly be given a more useful souvenir than these publications.

**The Priesthood of Believers.** *Rev. G. H. Gerberding, D. D.* 41 pages. (The Inner Mission Board of the United Lutheran Church in America.)

The anniversary of the publication of Luther's *Liberty of a Christian Man* has called forth this appeal to the laymen in particular to show at their homes, in their congregations, in the world at large, that they recognize their spiritual dignity as believers in the priestly reconciling work of the Redeemer, and points out to them ways of making themselves useful to the Church. But all this usefulness is independent of the L. B. A. (Lutheran Brotherhood of America); it existed before the Brotherhood, is now in evidence without affiliation with it, and will outlast it. There is an equivocation in chap. 6 of this brochure between "brotherhood" written with a small b (= the local congregation) and "Brotherhood" written with a capital B (= the national organization).

*Augustana Book Concern, Rock Island, Ill.:* —

1. **Faith and Certainty.** *C. Skovgaard-Petersen.* Translated from the Danish by *A. W. Kjellstrand.* 61 pages.

Starting with a spirited attack upon the doubting skeptic, who regards assurance of faith as an impossibility, and upon the listless, sleeping Christian, who does not feel the necessity of assurance, the author meets the charge that Scripture itself denies believers assurance by its description of the surprise of those at the Lord's right hand in the day of judgment. So far his argument is in the main pertinent. But, next, he takes up the subject of certainty itself, and insists that it can be properly discussed only when three main stages or degrees in Christian certainty are admitted: —

"Certainty based on the 'Word' alone;
"Certainty based on the Word and partially confirmed by experience;
"Certainty based on the Word and actualized by complete fulfilment."
(p. 13.)

Although the author repeatedly deprecates basing certainty on one's feelings, he nevertheless asserts that the certainty based on the Word must in the actual life of a believer, especially in afflictions, be reinforced by "the compulsion of conscience in relation to the Word." (p. 48.) "Consequently, under normal conditions, the certainty of faith has a twofold foundation and source. It is upborne both by the Word and by experience; but not always to the same degree by both. . . . But in either case the certainty of faith rests upon the same firm foundation; for in both cases the certainty is upborne by the same divine power of truth. The Word is this power in the bud; *it* operates on the conscience. Experience is this power in bloom and fruition; *it* embraces the entire personality." (p. 51.) This is an artificial view of Christian assurance that is foreign to the Scriptures and the Lutheran Confessions, which know of only one basis for the assurance of faith, the Word of grace in Christ Jesus.

2. **The Faith of a Child,** and other stories for children. *Runa.* 144 pages. 30 cts.

3. **The Lord Is My Light.** Stories and Poems for Children. *J. M. Anderson.* 64 pages. 30 cts.

Both these juveniles are illustrated; their contents are pure; however, in the publication named first the "Knights of the White Christ," and still more so "On the Sea," are hardly for children.

4. **The Prince of Peace.** Christmas Program for Sunday-schools. 28 pages. 10 cts.

5. **Fridsfursten.** Julprogram för Söndagsskolan. Both publications edited by *Rev. S. M. Hill.* 16 pages. 10 cts.

Contain catechetical matter, songs with music, and recitations.

*Lutheran Book Concern, Columbus, O.:* —

1. **A Guide in Church Finance.** *Samuel A. Stein, D. D.,* Lutheran pastor. 36 pages. 50 cts. Order from Concordia Publishing House, St. Louis, Mo.

It will do any pastor, theological student, synodical or congregational officer, in fact, every member of a congregation and Synod, good to read this brochure, which advocates as requisites for the financial reliability and stability of a church the dissemination of general and particular knowledge regarding the current and extraordinary needs of the church, suggests as an efficient means for meeting these needs the introduction of the duplex envelope system for collections, and shows the way how to introduce the system, and how to answer those who oppose it.

2. **Sweet Fields of Bethlehem.** A Christmas Service for Sunday-schools. 27 pages. 6 cts.

**Froehliche Weihnacht!** Weihnachtsliturgie fuer christliche Gemeinde- und Sonntagsschulen. 29 pages. 6 cts.

Both publications contain a complete order of service for children to be used at the Christmas celebration: liturgy, hymns and songs with music, and catechetical material.

*George H. Doran Co., New York:* —

1. **A Guide to the Study of Church History.** (Third edition.) *W. J. McGlosblin, Ph. D., D. D.* 359 pages.

The distinguishing feature of this students' manual is the sane method pursued by the author in arranging the vast and varied materials with which the church historian has to deal. The text consists of grammatically unconnected jottings, such as a student would hurriedly write down while listening to a lecture, — only the average student would frequently miss the thought-connection and -progression which make each paragraph in this book a store-house of information and an incentive to detailed study, and each chapter a clear and distinct sketch of an era in history. For compactness, correct division, and lucid arrangement of subjects the book is a marvel. Most of his judgments, too, are sound. It is the best aid to a rapid, comprehensive, and withal adequate study of church history that has appeared lately.

2. **The Argonauts of Faith.** The Adventures of the *Mayflower* Pilgrims. *Basil Matthews.* (Foreword by *Viscount Bryce* and illustrations by *Ernest Prater.*) 185 pages.

In nine chapters, which are literary gems and are skilfully subdivided to set off the progress of the dramatic action in each, the story of the Pilgrims is here told with much ideal coloring and dialog, yet along essentially historical lines. Of the many books that have commemorated the landing of the Pilgrims, Matthew's is undoubtedly the one most fascinating. The Prolog connects that event poetically with Greek mythology (the legend of the Golden Fleece) and the Epilog is a patriotic reverie on the Golden Fleece of American freedom. These two flights are beyond the reach of the historical *nexus causalis.* D.

3. **Training the Devotional Life.** By *Luther Allen Weigle* and *Henry H. Tweedy.* 96 pp., 5×7½. Price, 75 cts.

The very fact that a book on training the child "in the art of devotion" is regarded as necessary is a reproach to the Christianity of our day. Why should one write a book on "Teaching Children to Pray in the Home," "Teaching Children to Pray in the [Sunday] School," and "Memorization of Worship Materials"? And will those who neglect so elementary a duty be sufficiently interested in the subject to hear what two Yale professors have to say about it? And will those who read and digest this particular book be brought close to the heart of the problem? Throughout the slight volume we find occasion for queries in the margin. What of references, for collateral reading, to such liberals as Fosdick, Athearn, and Cope? What of the author's objections to "the dogmatic imprisonment of the child's mind" implied by memorizing the Creed? And do we not know what is meant when the caution is uttered, not to permit "dogmatic presuppositions" in the child when it approaches the Bible, and that the child must be prepared "to study the record in the light *of all truth*"; that, to speak plainly, our children must be "trained in the light of the results of our ripest and most reverent Christian scholarship"? Those acquainted with New Theology

English know what this means. On presuppositions such as these, why train a child to pray at all? There is less harm done by a Free-thought tract than by such encouragements to devotion as this new Doran book. G.

*The Macmillan Company, New York:* —

**An Introduction to the Old Testament, Chronologically Arranged.** *Harlan Creelman, Ph. D., D. D.* (Foreword by *Frank Knight Sanders, Ph. D., D. D.*) 383 pages.

Among the isagogical compends for the study of the Old Testament this book must be classified with those belonging to the school of historical criticism, which arrives at its interpretation of the Hebrew Bible and at its value-judgments of its varied contents by way of the historical conditions under which the writings of the Old Testament were produced, collected, and "edited." The divine origin of the Scriptures is not an *a priori* fact with the representatives of this school, nor does it frequently come out as an *a posteriori* fact from their scientific labors, no matter how much of the spirit of religion, reverence, and devotion these scholars endeavor to inject into their learned research work. Dr. Creelman's work differs from that of his predecessors in two respects: 1. as regards method. "The customary method followed in 'Introductions of the Old Testament' has been to deal with the different books, following either the order in which they occur in our English versions (*e. g.*, Bennett), or according to their arrangement in the Hebrew Canon (*e. g.*, Driver), or grouping them together in such convenient literary divisions as history, prophecy, and poetry, etc. (*e. g.*, Cornill). In distinction from such plans and methods this *Introduction* discusses and classifies the Old Testament literature from the standpoint of history and chronology, *i. e.*, the different books, or sections, or chapters, or verses [!], as the case may be, are taken up in chronological sequence as they relate to definite periods of Hebrew history, either as the Old Testament furnishes the history of those periods, or as its literature had its origin in them." In a chronological index (pp. 353—358) the manner in which this plan works out in detail is exhibited with regard to every chapter and verse of the Old Testament. The author's effort represents the last analysis of "historical criticism" as applied to the Old Testament. — 2. A distinct aim of the author is to codify the findings of scholars who have worked in this field before him. His list of reference literature embraces more than 300 titles, and among the names of authors it will not be easy to find a scholar of note that has been omitted; if any have been, they are Germans. He has embodied in his text 180 quotations of primary importance from 60 authors, not including "references either to passages where the substance of a writer's opinion is given or to different scholars' positions on critical questions," which are frequently referred to throughout the book. Thus this book becomes, at the same time, an introduction to the literature of historical criticism of the Old Testament, and any one looking for information on this subject will hardly find a compend that furnishes that information more readily and comprehensively.

*Thomas Y. Crowell Co., New York:* —

**A History of France.** *Victor Duruy.* Translated by *M. Cary.* With an Introduction and Continuation by *J. Franklin Jameson, Ph. D.* New edition, revised and continued to 1919 by *Mabell S. C. Smith, A. B., A. M.* 791 pages.

Few that have had occasion to make a study of the history of France will disagree from the opinion of the late Andrew D. White that "of all the short summaries of French History this is the best." Frenchmen are good narrators, and Duruy's style and skill in exhibiting the *nexus* in historical events are thoroughly French. If there is any bias in his presentation of the rich and stirring scenes with which French history is replete, it is that of the patriot. Duruy loves France, and he writes the story of *his* country, but he is faithful to the facts of history, and has a marvelous grasp of them. The Reformation is almost a negligible quantity in French history, except in one brief period, and the treatment of it in this compend is therefore limited to a small space. The appendix, which brings the story down to the late World War till the armistice, is likely to prove premature. Excellent maps (13) are inserted in the book. Paper, printing, and binding are very good.

*The American Bible Society,* in commemoration of the Pilgrims' Landing at Plymouth, has issued a beautiful souvenir folder, **In the Name of God, Amen!** for *Mayflower* Universal Bible Sunday, November 28, 1920, a little tract, **A Little Journey to Plymouth When the "Mayflower" Landed,** and a libretto for "a dramatic service of the Bible designed to be used in the churches," entitled, **The Pilgrim and the Book,** by *Percy Mackaye.*

*Vandenhoeck und Rupprecht, Goettingen, Germany:* —

1. **Meister Eckhart.** Von *Walter Lehmann, Pfarrer.* 312 pages. M. 10.50, plus.
2. **Desiderius Erasmus.** Ein Lebensbild in Auszuegen aus seinen Werken. Von *Prof. D. Dr. Walther Koehler.* 239 pages. M. 7, plus.

These two publications, which, wonderful to relate, appeared amidst the nerve-racking experiences of the late World War, constitute, respectively, Nos. 14. 15 and 12. 13 of Gustav Pfannmueller's *Die Klassiker der Religion,* a serial publication, which so far embraces the following treatises: 1. *Jesus,* by Dr. Heinrich Weinel; 2. *Johann Arndt,* by Lic. Wilhelm Koepp; 3. *Der katholische Modernismus,* by Dr. Jos. Schnitzer; 4. 5. *Die Propheten,* by Lic. Gustav Pfannmueller; 6. *Ignatius von Loyola,* by Dr. Philipp Funk; 7. *Paul de Lagarde,* by Prof. Herm. Mulert; 8. 9. *Kierkegaard,* by Dr. Edvard Lehmann; 10. 11. *Luther,* by Dr. W. Koehler, and the two publications noted above. The aim of the editor is to acquaint the modern reader with prominent persons in the domain of religion directly by exhibiting them through their writings. Judging from the two titles submitted, the spirit of modernism in religion dominates the series, and becomes evident in editorial footnotes and judicial remarks, with which the volumes are interspersed. German thoroughness and exactness are in evidence everywhere in these portraitures of classic personages in religion by means of their own literary products.

*Alfred Toepelmann, Giessen, Germany:* —

**Einfuehrung in das Alte Testament.** Geschichte, Literatur und Religion Israels. Von *Dr. Johannes Meinhold.* 316 pages; paper cover. M. 10.

This book was written to serve in a theological course at German universities, and for private study of such as wish to be abreast of the times as regards Bible-study by the school of historical criticism. In particular, the author wishes to help university students who went to war to regain the time lost through military service. There is, accordingly, an endeavor made in this treatise to reduce the vast material of the historico-critical school to the narrowest confines, and the author is a master in the art of literary self-restraint, of perspicuous and judicial arrangement of his topics, and a splendid and fascinating talker. Isagogical treatises often prove dry reading; not so this book; there is not a dull line in it. But, we regret, this is all that can be said in its praise, and even this praise constitutes an element of danger. For what does the author purpose to teach applicants for the ministry regarding the Bible of the Old Covenant? "Holy Writ," "oracles of God," in the sense of a divine revelation by inspired writers, — this is something which the original Hebrews did not know and did not care to have. "Holy Scripture" was produced by designing church politicians: the Decalog is a late invention, the deuteronomical law found in the days of Josiah a fraud, the entire Old Testament a congeries of documents, mutilated, reconstructed, edited and reedited a number of times to suit the purposes of a religious faction or school. How students who have been trained to believe all this can preach the Old Testament as the Word of God, passes comprehension. The Lord have mercy on the people on whom these ministers are let loose!

*C. Ludwig Ungelenk, Dresden/Leipzig:* —

**Pastoralblaetter fuer Predigt, Seelsorge und kirchliche Unterweisung.** Herausgegeben von *Pastor Lic. Erich Stange* u. a. 62. Jahrg., 12. Heft. September, 1920.

This number closes Vol. 62 of a monthly for homiletics and pastoral theology that has served the better elements in the German evangelical church during two generations. Neither as regards contents or form does it meet the wants of an American Lutheran pastor, but it contains much that is suggestive and thus may prove helpful, even *per contra*, and its discussions of live issues that confront the pastor in his work afford an insight into the sorry conditions with which evangelical Germany is struggling.

In a pretty memorial *Das Rauhe Haus* of Hamburg ("the fountain room of Inner Mission") announces the death of its Director, *Dr. M. Hennig*, and pictures its almost hopeless future in impoverished Germany. (*"Deutschland ist ein armes, zertretenes Land."*) D.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

**Vol. I.—FEBRUARY, 1921.**

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

Prof. W. H. T. Dau, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.


## CONTENTS.


| | PAGE |
|---|---|
| A Series of Lenten Addresses | 33 |
| Confessionalism of the Missouri Synod | 41 |
| The Theological Observer | 49 |
| Book Review | 58 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "Feb 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**


**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. FEBRUARY, 1921. No. 2.

## A Series of Lenten Addresses.

**Delivered at the American Theater, St. Louis, March 1—5, 1920.**

REV. H. B. HEMMETER, Rochester, N. Y.

### Jesus:

### I. The Light of the World.

JOHN 8, 12.

Less than a hundred years ago one of the world's greatest thinkers is reported to have exclaimed upon his deathbed: More Light. He had lived in a so-called Christian country, had been reared in the Christian religion, and had made the customary professions of the Christian faith in his early youth. In the battle of life, however, with its passions and its emotions he had lost most of his Christian character, had delved deep into the Pyerian spring of human learning, and though admittedly one of the colossal minds of all ages, with a knowledge of earthly wisdom, of the ways, the feelings, and the experiences of men such as few men ever had, on his deathbed the great Goethe had to cry out for more light. In the presence of death he was enshrouded in darkness.

About four thousand years ago there lived in a far eastern country, among Gentile peoples, a man who is described in Sacred Writ as perfect and upright, one that feared God and eschewed evil. He had been blessed by God in family, in riches, in friends. But under a permissive providence of God all was taken from him, and with his own body wasting away with putrefying sores, and his own wife tilting him with the advice to "bless God and die," old Job is portrayed as lifting up his voice, and with a vision that transported his believing soul, is recorded to have exclaimed: "I know that my Redeemer liveth."

Nearly two thousand years ago there lived in Jerusalem, the

sacred city, a man, just and devout, waiting for the consolation of Israel. It had been revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And coming by the Spirit into the Temple when the parents brought in the Child Jesus to do for Him after the custom of the law, he took Him up into his arms, blessed God and said: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

These three instances exemplify the truth of the words of Jesus of Nazareth when He says: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

Job, surrounded by Gentile people, with the vision of the Messiah promised by God from the beginning, with the faith that enclosed the coming Redeemer from sin and all of sin's dire consequences, with a hope that enlightened his life, in the presence of impending death, has light, yes, the light of life. Simeon with the Christ-child in his arms, with the faith once delivered unto the saints in his heart, in the valley of the shadow of death fears no evil, but invites death, having the light of life. But Goethe, surrounded by Christian communities, but without Christ, in spite of all earthly learning, is in darkness, and in the presence of death cries out for "more light."

The world without Jesus is in darkness.

Without Jesus the world is in intellectual darkness. It does not understand man's origin, his end, or aim. It does not know him as the object of the Maker's love, beloved even after man's rebellion. It does not know man as God's beneficiary of the universe, the heir of mansions prepared for him before the foundations of the earth were laid. Jesus only sheds that light.

Without Jesus the world is in moral darkness. Thanks to a benevolent Maker the world still has a sense of right and wrong, by reason of the Law written in the human heart, still has a moral balance, called conscience, though rusted much by lack of use. But under the deluding influence of the Prince of Darkness, this moral sense with its balance is not at all reliable. Our times have emphasized this fact nigh beyond belief. Every law of God as well as every law of man was violated whenever it conflicted with momentary worldly interests. Humanity, the law of love for friend as well as foe, was ridiculed, the duty of justice and of mercy was

held in contempt. And in this darkness the world nigh perished. It cannot be otherwise. Without Jesus the world has no real knowledge or perception of that righteousness which is properly a part of the image of God in man, that righteousness which is primarily a matter of the heart, the root of righteous thoughts, and words, and acts. Without Jesus the world is ignorant of its real duty toward God and man, and in its moral darkness cannot reach the lofty heights that commend mercy "because your Father in heaven is merciful," that insist that we "love our enemies," pray for them, and, if needs be, die for them. Jesus only sheds that light.

Without Jesus the world is in spiritual darkness. "The natural man receiveth not the things of the spirit of God, they are foolishness unto him; neither can he know them, for they are spiritually discerned." The world is by nature blind in the matters that are spiritual. Without Jesus the world cannot discern, cannot believe, the things that human eye hath not seen, the things that God hath prepared for them that love Him. "Except a man be born again, he cannot see the kingdom of God." Jesus, lifted up on the cross, alone can draw all men unto Himself, can shed the light that enlightens the human heart, that warms it, and out of its regenerated soil brings forth the good fruits of Christian faith.

Yes, Jesus is the Light of the world.

It is out of the realization of this fact, the fact that Jesus is the world's intellectual, moral, and spiritual light, that Isaiah, in view of Jesus' coming shouts to his people: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee. And Gentiles shall come to thy light, and kings to the brightness of thy rising."

This being so, should Christians not continually dwell in that light? And since Jesus Himself has said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," should Christians not be fervent students of that Word? We cannot live our natural lives without the natural sun, its light; how can we hope to live our spiritual lives without Jesus, the Light of the world? We need Him. We need our Bibles.

And again, Jesus being the Light of the world, should we, who have come to that Light, not show forth the praises of Him who hath called us out of darkness into His marvelous light? The world needs Him, for still it is true, "the Light shineth in darkness,

and the darkness comprehendeth it not." How great is the world's unrest in these our days! Should we not minister to the world's great needs? Jesus alone can shed the light that can enlighten, and warm, and heal the world's great wounds. Let the Light shine.

## Jesus:
## II. The Bread and the Water of Life.

JOHN 6, 48; 4, 14.

A vast multitude had followed Jesus. They had been miraculously fed with bread and with fishes. They would make Jesus their king. They had followed Him over the Sea of Tiberias, they shrank from no labor to find Him, for He had been their bodily benefactor.

Jesus, who knew what was in man and needed not that any man should tell Him, said to them: "Verily, verily I say unto you, Ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled." Then Jesus added: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed." John 6, 26. 27.

And then follows that remarkable dissertation in which Jesus presents Himself as the Bread of Life of which, if any man eat, he shall never hunger more.

A woman approaches Jesus at the well of Samaria. She is seeking water. Jesus converses with her and in the course of that conversation tells her: "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water," and: "Whosoever drinketh of this water that I shall give unto him shall never thirst." John 4, 11. 14.

In these two texts Jesus stands before the world as the Bread and the Water of Life."

As to the meaning of these words, there can be no doubt. They are clear in the places where they are found. Jesus is the spiritual nourishment and refreshment of the soul. The sacred Book abounds in evidences of the experience of their truth. One of the most beautiful of these we find in the 23d Psalm, the Psalm of Jesus the Good Shepherd. In its first verses we read: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me,

Thy rod and Thy staff, they comfort me." David had found the Messiah, and He was to him the spiritual Bread and the Water of Life to nourish and to refresh his immortal soul.

The human soul needs food. It needs it as really as the body needs its food. Every faculty of the soul, the understanding, the will, the affections, cry out for their food for their sustenance, for their strengthening, for their development. Without its food the soul hungers and thirsts.

But where outside of Jesus is there satisfaction for the human soul? Man at all times has recognized the soul's unstilled yearnings; has sought to define it and to find its rest. The human eye has searched, and the human ear listened; every human sense has sacrificed itself in the service; but the soul's hunger has never thus been stilled, its thirst never thus been quenched. All earthly treasure, all gold and silver and their equivalents cannot satisfy the soul. Earthly pleasure, the world's giddy pastimes and its sensualities, cannot satisfy the soul. Earthly pomp and glory, this world's choicest honors, cannot satisfy the soul. Yes, if it were possible for man to gain the whole world, he might with it all yet lose his soul.

Where, then, is the soul's true satisfaction? Nowhere there among the things for which the world so much labors. The food of this world is all perishable, and its water lacks the life that abides. The soul yearns for something better.

Our texts point to Him who alone can satisfy the human soul.

The soul yearns for God. Consciously or unconsciously it joins in the words of the Psalmist: "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." Jesus reveals God. Yes, "No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath declared Him." Jesus has declared God to man as the heavenly Father, who, though He hates sin, yet loves the sinner; as the God, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; as the God who for Jesus' sake, for the sake of Jesus' suffering and death, forgives man's sin, declares man just and righteous. Yes, Jesus has declared God as a Father who feels with us in all our infirmities, earthly woes, and sorrows, will hear us if we cry to Him, will help us and eventually completely save us. Jesus has revealed God to us as a God of love.

Thus declaring God, Jesus satisfies the human soul. Beholding God by faith in Jesus Christ the soul is satisfied.

The soul hungers and thirsts after righteousness; a righteousness that is real, that is perfect. Jesus reveals it. Himself the great Prophet, Jesus reveals Himself as the great High Priest who once and for all entered into the Holy Place to render a satisfaction for the sin of the world. He is the High Priest that is holy, harmless, undefiled, separate from sinners, who knew no sin, neither was guile found in His mouth. By His own and active obedience He approved Himself the Righteous One. And then He "offered up Himself" for the sin of the world. "With His stripes we are healed." Yes, Jesus is made unto us of God "righteousness."

Thus revealing Himself, Jesus satisfies the human soul. Beholding Jesus the soul is satisfied.

The soul yearns for rest; rest in the full sense of the term. The soul yearns for rest in itself. Jesus conveys it. Having declared God to the world, having died for the world, Jesus the risen Savior addressed His disciples, saying: "Peace be unto you." What peace? Peace with God, indeed. But more than this; peace within our souls. Yes, Jesus conveys the "peace of God that passeth all understanding," the joy that no man taketh from us.

Offering and conveying that peace, Jesus satisfies the human soul.

We are living in a time of great unrest. The world seems to be rocking in its very foundations. What is the real cause of it all? Reach down deep into the world's uneasiness, its lovelessness, its hopelessness. What is at the bottom of it all? Is it not the restlessness of the human soul that has lost its bearings, has lost its place in the everlasting arms of God? What is our duty then? Knowing Jesus as the Bread and the Water of Life that satisfies the soul, what else than this: to minister to the world according to its great need. Partaking ourselves more and more of Him, it should be our Christian occupation to preach Jesus to the world. Him hath God the Father sealed; He bears the stamp of the world's unimpeachable Food Commissioner.

## III. "I Am the Vine, Ye Are the Branches."

JOHN 15, 5.

These words were spoken by Jesus on the night in which He was betrayed. They were spoken presumably in that upper room in Jerusalem, where for the last time during His earthly ministry for our salvation He had drunk of the fruit of the vine, where He had eaten with His disciples the last Passover of the Old Covenant, and where He instituted the Passover of the New Covenant

in which He gives us His body to eat and His blood to drink for the forgiveness of sin and for the sealing of our faith in Himself as our Deliverer from death.

These words express an intimate relation between Jesus and His disciples. In fact, they indicate an organic spiritual connection between Jesus and the believer. Paul expresses the same fact when he pictures the believers as the body whose spiritual head is Jesus. Jesus and His disciples are most intimately and closely related.

And this relation is constant. Jesus says: "I *am* the Vine, ye *are* the branches." The sap of the vine flows continually into the branches; the strength of Jesus is constantly communicated to His disciples. Jesus supplies all spiritual power, is the Author and the Finisher of our faith in the fullest sense of the words, supplies all real fruitfulness, enables us to live the life of Christian fellowship with Him.

The figure of our text, therefore, is most interesting and instructive.

In the first place it emphasizes the fact that in Christian discipleship Jesus is always *first and fundamental.* First Jesus, then the branches. Jesus the Foundation, then the spiritual superstructure. Our text thus visualizes all that which is presupposed in Biblical Christianity. It refers back to the time of which John says: "In the beginning was the Word, and the Word was with God, and the Word was God." It refers back into the very arcanum of the divine decree that determined to "put enmity" there where Satan would put harmony, to crush the power of the Evil One, by the suffering and the death of the "Woman's Seed." This text includes all that was written by the prophets concerning the Son of Man, of His innocent suffering and death. It refers the spiritual vision to the act of God of which Jesus Himself spoke when He said: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It presupposes the sacrificial death of Jesus for the sin of the world; in short, the Jesus of the Bible. It presupposes Jesus of whom the Scriptures say: "Other foundation can no man lay than that is laid," Jesus. He is the Vine; without Him there can be no branches. Jesus is first and fundamental in that great communion of saints that hopes to be saved through Him in the final judgment.

This is of the greatest importance in our day in connection with those movements that intend or involve the breaking down

of the confessional bars in the Christian Church's activity of evangelizing the world. The so-called community church that opens its gates to all on the basis of a mere confession of good will, that presupposes no confessional basis concerning Jesus, His person or His work, that in other words insists on no denial of error or of self, but involves a denial of Jesus as the Savior of the world, this so-called church violates the very first principle of Christ's Church on earth. It attempts to grow branches without the vine.

The figure of our text further stigmatizes the apostasy of a large part of nominal Christianity of our day. Many call themselves Christian, both individuals and churches, and yet deny the Christ that bought them. They deny the divine Jesus, the representative atonement, the efficacy of the Sacraments, in fact, every distinctively Christian doctrine, and yet appropriate the name of Jesus. In other words, they sacrifice the Vine, and still insist that they be branches.

In the second place our text emphasizes the fact that the disciples are always secondary and relative. First Jesus, then the believer. But, the branches being united with the vine, they are secondary only to the vine and in that relationship represent its strength, its power, its influence. The life of the vine pulsates in the branches and all of its mysterious and refreshing fruitfulness is exercised and manifested through those branches. Cut off the branch, and it is dead; but connected with the vine and maintained in healthy growth, all the vine's effectiveness is alive and active in the branch.

In this light we must understand the complaint of our day, now so frequently heard, that the Church has lost its power. To be sure, the Church and every Christian lose their power in the proportion that they lose Jesus. In the proportion, therefore, that the Church removes Jesus from its pulpit and substitutes other themes, no matter how attractive and even generally necessary, in that proportion the Church loses Jesus, His power and His influence. The church, however, that with the apostle can say, that in its Christian ministry to the world it has determined to know nothing save Jesus, and Him crucified, that church has not lost its power, the power of God unto salvation to every one that believeth. That church, moreover, is still the real salt of the earth, the world's best seasoner and preservative.

Moreover, the branches being secondary and relative to the vine, Jesus, it follows that the believers on earth are capable of doing the work to them entrusted. Theirs is the greatest mission

on earth. They are to preach the Gospel to every creature. They are to oppose and overcome the powers of darkness. The gates of hell are against them. But their power is the power of the vine; all power in heaven and in earth is theirs, for they are secondary and in relation to Jesus, Lord of heaven and earth.

All this being as it is, our text in conclusion again impresses on us the lesson to keep close to Jesus. He is first and fundamental to our Christian life and hope, and our spiritual life is commensurate with our fellowship with Him. Moreover, the Bible being the source of all our spiritual knowledge and faith, it will be well if we again heed Jesus' words when He says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

---

## Confessionalism of the Missouri Synod.

Prof. W. H. T. Dau, St. Louis, Mo.

### 3. The Critical Situation Immediately before the Organization of the Synod.

**We protest against the designation "Old Lutherans" that is forced upon us, because, in very fact, there are only Lutherans, that is, such as join in the Lutheran Confession, and non-Lutherans, that is, such as reject, more or less, this *thoroughly* Scriptural, orthodox-churchly Confession; whether they are papists, fanatics, or false brethren, and whether the principal cause of their partial rejection of the truth is the pride of self-righteousness and work-righteousness, as in the case of Romanists, or the pride of haughty carnal reason, as in the case of fanatics and false brethren.**

*From Dr. Sihler's review of a report of the organization of the Missouri Synod, November 30, 1847.*[1])

Within two months after the organization of the Missouri Synod the report of its first convention was submitted to the public. In a review of this publication an Eastern writer introduced the new synod as follows: "This new synod is composed of genuine 'Old Lutherans,' the real, spotless orthodox, whose theology is as strict and straight as the Symbolical Books can make it, and whose acts of worship are as stiff as such thoroughbred old-school folks could desire to have them."[2]) It is this remark that called forth the protest of Dr. Sihler cited at the head of this article. The

1) *Der Lutheraner*, Vol. 4, p. 51.

2) Contribution signed "Hermann" in *Luth. Observer*, Vol. 15, No. 1.

remark characterizes the confessional attitude of the writer and of those whom he represented better than that of the Missouri Synod. Nobody in America that was in a position to observe Walther and his followers could reasonably be in doubt regarding the distinctive feature of the new body that was organized at Chicago, Monday, April 26, 1847. The basis and plan of the new organization had been published long before the Chicago convention,[3] and it was known to all Lutherans in America that the sole reason for organizing a new Lutheran synod was the issue of confessionalism. Chapter 2 of the draft for a constitution of the new body had made this issue both plain and prominent, when it named among the "conditions of membership" the following: "Acceptance of all the Symbolical Books of the Evangelical Lutheran Church" (these were enumerated in detail) "as the pure, unadulterated presentation and exposition of the divine Word; renunciation of all syncretistic church-fellowship, such as, serving union churches" (usually with a Reformed and Lutheran membership) "as such, taking part in the worship and sacramental acts of heterodox and mixed congregations" (unionistic pulpit- and altar-fellowship), "cooperating with heterodox tract- and mission-societies; exclusive use of pure books of worship and instruction in churches and schools (liturgies, agendas, hymn-books, catechisms, readers)."

But for this confessional issue, there are reasons to believe that the organization of the Missouri Synod would have been averted. Not all of the Saxon immigrants, Walther's immediate followers, favored the movement to organize a synod. The settlements in Perry County sent no delegates to the Chicago Convention; Rev. G. H. Loeber of Altenburg alone attended the Convention and joined the Synod as an advisory member.[4] In Walther's congregation at St. Louis there were long and tedious discussions of the draft of the synodical constitution, which was revised in important points, and of the question whether the congregation should join the Synod.[5] It was not indifference on the part of these Lutherans that caused them to hesitate, but chiefly the dread of raising up some kind of a hierarchy over the congregations. They were won

3) September 15, 1846; *Der Lutheraner*, Vol. 3, pp. 2—6.

4) Rev. O. Fuerbringer, then at Elkhorn Prairie, Ill., did the same.

5) In the old *Protokollbuch* of Trinity Congregation the minutes for May 11, 18, 22, 25; June 2, 4, 8, 11, 15, 18, 1846; and for January 11; February 1, 16, 22; April 12, 1847, show with what care the plan of the new synod was discussed, and what scruples had to be removed.

for the plan when they realized the confessional issue that was involved in the proposed organization.

It is but fair to say that the confessional issue, and therewith the organization of the Missouri Synod, was forced by the very parties who afterwards denounced it in terms neither charitable, nor just, nor pleasant. To cite a few instances to the point. In 1845 the *Lutherische Kirchenzeitung,* in its issue of December 18, published, in the form of a letter addressed to the President of the synod, a notice of withdrawal from membership in the Ohio Synod that involved eight pastors and one teacher.[6] The reasons for this withdrawal were mainly of a confessional nature. The letter sets forth the following grievances of the parties withdrawing: 1. A conference in Eastern Ohio had, in 1844, laid before the Ohio Synod the question: "Which synods [in America] are Lutheran?" Synod deferred its answer one year, and then tabled the question. This was done while the spokesmen of the Lutheran General Synod, which had called itself the American Lutheran Church, had recklessly repudiated the Lutheran doctrine of the Sacraments, and adopted anti-Lutheran practises of the Methodists. The questioners had hoped that their synod would declare against these aberrations from the Lutheran standards. 2. The unionistic formula of distribution[7] had been in use in the Ohio Synod, together with an "unchurchly and Calvinistic formula of absolution." The ritual for the ordination of a minister demanded no confessional pledge from the candidate. A request that these defects be removed passed unheeded, and the members of synod were officially recommended the use of the Synod's *Agenda* of 1842, which embodied these un-Lutheran features. 3. Some of the parties signing the letter of withdrawal had previously petitioned their synod to state publicly that the Synod accepted all the Confessions of the Lutheran Church, and pledged itself to the same; to issue a testimony, or declaration against the General Synod's false doctrine on the Sacraments; to institute a thorough reform of the prevailing method of examining candidates for the ministry; to pledge candidates at their ordination to all the Con-

---

6) Rev. Fred. Winkler, Detroit, Mich.; Rev. Dr. W. Sihler, Fort Wayne, Ind.; Rev. A. Schmidt, Cleveland, O.; Rev. J. G. Buerger, Hancock Co., O.; Rev. J. A. Ernst, Neudettelsau, O.; Rev. Andrew Saupert, Evansville, Ind.; Rev. W. Richmann, Bern Township, Fairfield Co., O.; Rev. Aug. Selle, Columbiana Co., O.; Mr. E. A. Schuermann, Pittsburgh, Pa.

7) "Christ says: Take, eat," etc.

fessions of the Lutheran Church; and to cease serving union churches composed partly of Reformed, partly of Lutherans. The report on this petition was remanded to the committee in charge on technical grounds, and led to a withdrawal of the petition by its authors, who asked, as a substitute, that the Synod declare "that *henceforth* at the ordination of ministers there shall be given a solemn pledge to all the Symbols of the Evangelical Lutheran Church." Action on this request was deferred three years. The petitioners inferred from this that the Synod in the majority of its members did not seriously intend to take a definite stand on the confessional issue that had been raised. A minor complaint was that the seminary of the Synod at Columbus had "in a faithless and illegal manner" been deprived of its German character, contrary to the constitution, and this action seemed the more grievous because of the four Lutheran seminaries in the country the Columbus Seminary was the only one with a German character.

In reporting this incident in the issue of *Der Lutheraner* for January 24, 1846,[8] Dr. Walther remarked: "With profound sadness we communicate to our readers these transactions. They show us, alas! that even in America no denomination has suffered as great a decay as the society of those calling themselves 'Lutheran.' All the sects of our country are more zealous to preserve the false teachings on which their organizations are based and which give them their distinctive character, than the so-called Lutherans of our country are concerned about retaining the holy and pure doctrine based on the clear Word of God, which had been entrusted to them by God's unspeakable grace. Yea, we see that in the American Lutheran Church the prevailing spirit is not only one of negligence and indifference, but of hostility to the true Lutheran Church. It has retained nothing but the name; the old truth and the old spirit of confessorship it has lost.

"However, we also see from the foregoing account that we have no reason to despair utterly of the existence of the Lutheran Church in America. Evidently, God is once more seizing His fan to purge His threshing-floor, and to winnow His wheat. Evidently God has decided to look on no longer at the pilfering of false saints and at their fishing in troubled waters. God is beginning again here and there to open a few eyes that are horrified to behold the defection of which the Lutherans have become guilty. Here and there God is again raising up men who cry aloud that there

8) Vol. 2, p. 42 f.

must be a return to the first love which has been forsaken. God be praised: after a long winter the voice of the turtle-dove is again heard in our land![9]

"Up, up, then, dear brethren! Let us not idly look on while false brethren are closing their ranks more firmly, to undermine and remove the foundation of our Church. Fighting treacherously under our name, they are more dangerous than our declared enemies: they are our enemies' allies, and yet are in our camp. True, 'He that sits in the heavens laughs at them, and the Lord has them in derision.'[10] For, 'though the waters of the sea roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.'[11] However, just as impossible as it is to force Luther's doctrine out of the world, just as easy is it for *us*, unless we hold fast the faithful Word,[12] and contend for the faith,[13] to lose our treasure,[14] and, in the end, to be rejected as unfaithful stewards.

"Therefore, let us who not only call ourselves Lutherans in hypocritical fashion, but purpose to be and remain such in deed and truth, — let us band together and once more rally around the banner of the old unalterable doctrine of our Church. Let us jointly beseech the Lord to arise and set us in safety from them that puff at us.[15] Let us join in a faithful confession of the truth. Let us together fight with the sword of the Spirit against all falsifications, and together bear the reproach with which the Lord, as a rule, marks His servants. While we may not hope in these last, horrible times to restore the Church to a flourishing and glorious condition by our testimony, we must not, on the other hand, surrender the hope that our testimony and our contending will not be altogether in vain, but will result in praise for the Lord and turn many a soul from the error of its way."

A similar event in the summer of 1846 took four pastors[16] out of the Synod of Michigan. These pastors had remonstrated

---

9) Song of Sol. 2, 11—13. 10) Ps. 2, 4. 11) Ps. 46, 3—5.
12) Titus 1, 9—11. 13) Jude 3. 14) 2 John 8. 9.
15) Ps. 12, 5; Luther translates (v. 6): "Ich will eine Hilfe schaffen, dass man getrost lehren soll."
16) Rev. W. Hattstaedt, pastor at Monroe, Mich.; Rev. A. Craemer, pastor of a mission congregation at Frankenmuth, Mich.; Rev. Fr. Lochner, pastor at Toledo, O.; and Rev. J. Trautmann, pastor at Danbury, O.

against the admission of Rev. Dumser to the membership of their synod on the ground that he declared an unconditional pledge to all confessional writings a violation of his conscience and refused to give such a pledge. The Michigan Synod itself stood officially pledged to all the confessions of the Lutheran Church, but the majority of its pastors were inclined to tolerate the confessional license of Rev. Dumser. The remonstrants also asked the synod to discontinue its practise of serving union churches as such. Their remonstrance was set aside by a majority vote of the synod in June, 1846, and thereupon they left the Michigan Synod.[17])

Of the men who passed through these experiences in their synods, Ernst, Sihler, Craemer, Selle, Richmann, Trautmann, and Hattstaedt were among the charter members of the Missouri Synod a year later. Since the entire clerical membership recorded for the first convention amounted to twenty-two pastors, these seven men who had left other synods because of the confessional issue represented nearly one-third of the membership of the new body. Their grievances were, of course, the grievances of every member of the Missouri Synod.

On November 10 — Luther's birthday — 1845, a remarkable document was signed at Gettysburg, Pa.,[18]) which was printed the same year and sent to Germany. Dr. Walther reviewed the contents of this paper January 24, 1846, in *Der Lutheraner*.[19]) He characterizes it as "the General Synod's official avowal of its defection from Lutheran doctrine and from the Lutheran Church." A brief examination of this document will show the justice of Dr. Walther's verdict. The authors, speaking as representatives of the General Synod, declare that they have always regarded as a fundamental principle of Lutheranism the statement with which Mosheim introduces his description of the Lutheran Church, *viz.*, that in the view of this Church every vital duty must be established solely and exclusively from Scripture, and that the Symbolical Books must be subordinated to the Divine Word. This principle, they

17) *Der Lutheraner*, Vol. 3, p. 98 ff.

18) By "Dr. S. S. Schmucker, Professor of Theology at the seminary of the General Synod of the Lutheran Church at Gettysburg, Pa.; Dr. B. Kurtz, Editor of the *Lutheran Observer* at Baltimore, Md.; Dr. H. N. Pohlmann, Pastor of the Lutheran Church at Albany, N. Y.; Dr. J. G. Morris, Pastor of the First Lutheran Church at Baltimore, Md.; Rev. H. J. Schmidt, Professor at the seminary at Hartwick in the State of New York."

19) Vol. 2, p. 43 f.

say, has been frequently applied by them in their activity in America. Their synod has required of its members only an essential agreement in doctrinal and ethical views. Its formula for licensing and ordaining ministerial candidates requires that the following promise be given: "We believe that the fundamental truths of the Bible are presented in the doctrinal articles of the Augsburg Confession in a manner essentially correct." Their confessional views they condense in the maxim: *"In fundamentalibus Lutheranismi unitas, in non-fundamentalibus libertas, in omnibus caritas"* ("In the fundamentals of Lutheranism, unity; in non-fundamentals, liberty; in all things, charity"). Appealing to the heterogeneous population of America, they assert that strict uniformity is not attainable here. One must be tolerant of divergent views, be satisfied with the essentials of orthodox teaching, and in regard to Lutheranism practise a liberal eclecticism, and favor a free development of the Church under the peculiar conditions that exist in this country. "As regards our doctrinal views, we do not hesitate to state, yea, we profess emphatically and publicly, that the great majority of us are not Old Lutherans in the sense of a small party in Germany that bears this name. We are convinced that the great Luther himself, if he were still living, would not be an Old Lutheran. We believe that the last three centuries have produced men as able to think, investigate, and construct as those of the sixteenth century. Yea, though we have a humble opinion of ourselves, we are nevertheless bold enough, and our sense of duty urges us, to search the Scriptures for ourselves, and to draw our doctrinal views from this heavenly fountain. Still, we are Evangelical Lutheran. Holding fast the fundamental principle of Luther that God's Word alone is infallible, we have tested Luther's doctrinal system by this principle and found it essentially correct. In most of our ecclesiastical principles we occupy common ground with the union ['unierte'] church of Germany. We do not consider the distinctive views that divide the Old Lutherans from the Reformed essential. The school of the so-called Old Lutherans, it seems to us, is behind the age. The glorious Reformation of the sixteenth century was neither instantaneous nor perfect. The great Luther was progressive as long as he lived, and at the end of his career regarded his work as unfinished. We follow his advice," etc. The writers now proceed to endorse the dogmatical position of Mosheim and Reinhard, repudiate as obsolete Luther's peculiar view of the Lord's Supper, admitting merely a spiritual presence of Christ with believing communicants, and

declare infant baptism to be for the purpose of receiving the infant into the membership of the visible Church. Universalists, whose basis, as a rule, is Socinian, are denounced, but the Methodists are credited with having "done much good." Only their order of service does not suit Germans. Germans who are emigrating to America are advised not to attempt a separate organization, parallel to that of the Evangelical State Church of Germany; for the attempt would ultimately miscarry. There is little hope for a German Lutheranism in America. The *Lutherische Kirchenzeitung* is moribund. The Columbus Seminary, which recently came under the control of Germans and Old Lutherans, has been abandoned by Americans and has suspended operations.

Such were the conditions, viewed from the standpoint of confessional fidelity, in the Lutheran Church of America on the eve of the organization of the Missouri Synod. This new synod simply could not avoid becoming a standing offense, and being regarded as a constant provocation, and an irritant to the older Lutheran synods already existing in this country. The opprobrium that was heaped upon it could have been escaped only by the Missouri Synod's declining to be born; and it can be removed in most instances where it exists to-day only by the Missouri Synod as a confessionally distinct body going out of existence. Possibly this may happen. No visible church has a lease on endless perpetuity. But the vanishing of the name of the Missouri Synod would not remove the real difficulty. That lies in confessionalism. Confessionalism is an expression of a vital faith, and is as indestructible as faith, and the Word of Grace, which produces that faith, and Christ, the Author and Finisher of that faith. As long as this world endures, there will always be champions of God's Word and Luther's doctrine pure, and the trouble which the confessionalism of the Missouri Synod seems to have created will not end till Judgment Day.

Whoever will write the exhaustive history of the American Lutheran Church, we venture to say, will come to a point, about the year 1845, where it would have been easy to form one united Lutheran Church on a genuine Lutheran basis. It was not the fault of the men who were compelled to organize the Missouri Synod that this consummation devoutly to be wished was not achieved.

# THE THEOLOGICAL OBSERVER.

## Deaconess Association.

In its first annual report (September 1, 1920) the "Lutheran Deaconess Association within the Evangelical Lutheran Synodical Conference of North America" (Office: 2307 Broadway, Fort Wayne, Ind.) reports a membership of 635 individuals and 72 congregations. These contributed $5,671.51 (plus over $1,400 not yet returned to the treasurer); the disbursements were $1,051.47. The report embodies a statement of Rev. J. R. Graebner in the *Lutheran Witness*, on the origin and aim of the Association: —

"In the New Testament we read of deacons. They were church officers appointed to relieve the apostles by caring for the poor and otherwise assisting in church-work. A woman appointed for such work is called a deaconess. Phoebe was one of those. We read of her Rom. 16, 1. 2: 'I commend unto you Phoebe, our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also.' This woman cared for the sick, the poor, the strangers, in the congregation at Cenchrea.

"Church history tells us what noble, self-sacrificing service such women workers performed during the first centuries of the Christian Church.

"When by and by false doctrine and idolatrous practises crept into the Church, and popery became more and more established, the female diaconate gradually changed into nunnery.

"As a fruit of the Reformation, the office of deaconess was again established, especially through the labors of Fliedner at Kaiserswerth and Loehe at Neuendettelsau, Germany, about eighty years ago.

"At present there are about 20,000 deaconesses. The Episcopal, Presbyterian, Baptist, Methodist, and other churches have such trained female workers. Among Lutheran synods the General Council, the General Synod, and the Augustana Synod have the help of deaconesses in their own charitable institutions and in their mission-work.

"Why not our Synodical Conference? If other church-bodies have deaconess schools in which they train women for assisting pastors and missionaries in their work among the poor, the sick, the needy, the forsaken, the outcasts, both in institutions and in private homes, why should not we have the same?

"There is, and has been for years, a crying need of women workers, in our city missions, our charitable institutions, and in our foreign mission-fields. After having had the matter under consideration for years, the Charities Association of the Synodical Conference at its convention at Fort Wayne last summer resolved to organize a Deaconess Association. This resolution was carried into effect when on August 17, 1919, a number of our Fort Wayne Lutherans organized the Lutheran Deaconess Association of the Evangelical Lutheran Synodical Conference of North America. The purpose of the Associa-

tion, as stated in its constitution, is, 'a) to educate and train Lutheran deaconesses for the care of the sick and the poor in the congregations of the Evangelical Lutheran Synodical Conference and for the ministry of mercy in the charitable institutions and in the Home and Foreign Mission work of said Synodical Conference; b) to erect and maintain Lutheran deaconess schools, mother houses, and other institutions likely to promote the purposes of the association.' One of the first things to be done is to provide for a mother house, that is, a suitable building for the deaconess school and home." D.

## Why Not Parochial Schools?

The *Lutheran* (December 9, 1920) writes editorially on "The Pagan Menace" in our American system of education: —

"At a recent convention of the Philadelphia Sunday-school Association, expression was given to a general and growing conviction among Christians that we are face to face with the menace of paganism in our American system of education. One of the speakers advocated week-day religious instruction as a means of counteracting the menace. He said in part:

"'In the last quarter of a century we have educated the child away from the Church' — and the biggest offender has been the public school. The school says to the child five days a week: "The most important thing in your life is the school," and the child has believed it. For, opposed to those thirty hours a week, there has been up to the present time only one hour a week of religious training. It is our task to see that the child is brought to a realization that religion is just as much a part of the business of life as schooling.'

"He called attention to a plan that has been tried in ten States, where cards are signed by the children's parents, entitling them to be excused from school during a certain period so as to attend a school of religious training conducted elsewhere. Such schools are being conducted in Toledo, O.; Grand Rapids, Mich.; Rochester, N. Y.; Hartford, Conn.; and Batavia, N. Y. We are not familiar with the plan or program as carried out in these cities, and hence cannot pass upon their merits. The question, however, arises as to whether these schools are as effective a solution of the problem as is called for, whether they go far enough.

"In the first place, the matter is of such supreme importance that the organized Church, rather than a society or association, should take hold of this matter and outline a plan or program that will be adequate and will be adopted generally. The Church as a whole must be impressed with the seriousness of the situation and with its own responsibility. It must function as a teaching agency itself, and not be satisfied to turn so important a work over to volunteer associations. The primal unit, which is the congregation, must be impressed with its responsibility and prepare itself to be a teaching as well as a preaching force. This idea lies back of the movement in New York City, which is about to be inaugurated; for there the religious school will be conducted in the various churches and not in some place away from them. The Roman Catholic Church will be sure to have its

congregational schools and may be counted upon to do things with a thoroughness and efficiency in its own way and along its own lines which is not characteristic of Protestants. This movement must be lodged in the congregation if it is to prove effective and lasting.

"In the next place, the Church must take this matter in hand seriously, and not resort to pageants and moving-picture methods to teach religion, as was advocated by one of the speakers. These may answer a useful purpose at long intervals; but teaching religion is serious business and should be so treated. The children must be taught and trained, and not simply be entertained. Our public school teachers do not resort to pageants and moving pictures to teach mathematics or grammar or history or geography. They assign lessons and expect the pupil to study and to get down to something definite. Is the study of these branches of more consequence, and do they deserve more earnest thought and attention than the great facts and truths of our Christianity? Do we mean to play with these truths and cheapen them in the eyes of the children by making them subjects for entertainment? That is one of the weaknesses of our Protestant Christianity, and is the reason why so many of the parents and the children refuse to take their religion seriously enough to know what they ought to believe and how they ought to live. The time has come to take hold of this whole question in a way that comports with its seriousness and importance." D.

## The Language Question.

At its recent convention in Washington, D. C., the U. L. C. (United Lutheran Church) passed a series of fourteen resolutions outlining its linguistic policy in polyglot Lutheran America. Four of these resolutions state the principles, and ten the methods to be adopted. The gist of the whole matter is, that, the Gospel being cosmopolitan in scope, the ministry of the Gospel must be adapted linguistically to existing needs, and linguistic frictions must be avoided. The *Lutheran* (December 9, 1920) reprints these resolutions, and remarks editorially: —

"The Lutheran Church in this country has the unique distinction of being the only Church capable of preaching the Gospel in more than a dozen tongues. It is therefore in a position to do more effective Home Mission work among the fifteen different nationalities that have migrated from various parts of Europe where the Lutheran Church is strongly represented than any other American church-body. It has the ministers, it has the literature, it knows the habits and spirit and customs of this polyglot immigrant population. This population has been an inviting mission-field for the English-speaking denominations of other faiths, and not a few of them have schools preparing young men to minister in as high as five different tongues. They are most successful, however, in gathering the children and young people of these Lutheran immigrants into their folds.

"It is well to bear this in mind, since the cry for 'Americanization' has created a prejudice against the use of a foreign tongue in the teaching and preaching of religion. Many of the very best and most

loyal citizens in this country have suffered much because of this prejudice. This has been especially the case in those bodies where the German language is still in use. The zeal to decry a very natural and normal use of a foreign tonge has been not only un-American, but it has also been unchristian. There is no possible danger that any foreign tongue will ever become a rival to the adopted speech of the country, and there is no need of interfering with the personal liberty of any American citizen who wants the Gospel preached to him in any other language than English. A man's mother-tongue is the speech of his heart, and no law on earth can compel him to cease to love it, even though he may be able to speak a dozen other languages. It is his birthright to love the speech of his youth.

"An incident will show how vital is the principle that a man shall have the right to worship God in the language that appeals most to his heart. A Lutheran of foreign birth lay on his death-bed and desired the ministration of a pastor. He understood English; but it was not the language of his heart. An English pastor ministered to him as best he could, but seemed to make little impression and got no satisfactory response. Later a pastor who was familiar with the dying man's native speech was summoned, and when he addressed him in his mother-tongue, his face lighted up, his eyes glistened with tears, and the response was most hearty. The pastor had quoted the Scriptures and the hymn, and had offered the prayer, in the language of his heart. Such incidents have by no means been rare, as many an English-speaking pastor capable of using another language can testify." D.

## "Choosing a Pastor."

Writing on this subject in the *Intelligencer* (November 24, 1920) Rev. W. D. Brown discounts the methods of "trial sermons" and of the "prospecting committee," which have no warrant in Scripture nor in the pure practise of the Church, and to which no self-respecting minister will submit. As a substitute the writer proposes the following plan, which embodies not a few features of the method followed among us: —

"In going about the selection of a new pastor, why not pursue some such method as the Board of Foreign Missions use in accepting candidates for the foreign field? How would it be to consult the man's record a little more and place less reliance on his facility in preaching his best sermon, when he comes as a candidate? How would it be to find out how he has done his work in college and seminary, and what was his rating there? In other words, is there not some merit in a plan like this: — Let a committee of the Consistory find out the facts of a man's early life, date and place of birth, parents' name and occupation, health of the candidate, and his tendencies to disease, if any. Where did he obtain and what was the character of his education? What was his rating in college and seminary? Get a confidential letter on these subjects from the president of the institution where he studied or from one or two of the professors with whom he took work.

"Then go into his record as a pastor. With what churches has

he served since his ordination? What degree of success did he have in his charges? Did the churches under his care experience any unusual feature in the material or spiritual aspect of their life? Was there harmony or discord? If the latter, before dismissing the consideration of the man, try to discover if it was not due to disturbing elements which sometimes find their way into a congregation for no fault of the pastor. If the work on these fields is only ordinary, again before dismissing the consideration of him, try to discover if the apparent lack of results may not be due to the difficult conditions under which he labored.

"Get an estimate of him from at least two or three persons in the locality in which he has lived. Be satisfied that he is a man demanded by the times in which we live.

"In saying all this, the writer is assuming that the candidate has been found to be a man of God, true to the Scriptures, abiding in faith, strong in prayer, and a Christian optimist.

"And then, be assured that this is a very much better basis for estimating a man than you ever could have by hearing him preach once or twice, or even three times."

Some of these suggestions, like that relating to the candidate's pedigree, seem unessential and irrelevant. The results of most of the inquiries suggested can be misconstrued. But a good suggestion is that the advice of competent judges should be sought, and the candidate's quality of workmanship considered. Any candidate that meets the requirements mentioned in the second-last paragraph is eligible for 90 per cent. of the positions that may have to be filled within the Church. D.

## American Legion and Red Cross.

On these two organizations the *Nation* (December 8, 1920) expresses an opinion that would have been contraband not so very long ago. The Knights of Columbus are contemplating donating the unexpended balance of their war moneys, some $5,000,000, to the American Legion for a costly home in Washington, D. C. Deprecating this, the *Nation* says editorially: —

"The American Legion itself is still a questionable thing. It is by no means clear whether it will become a menace to the country or a source of pride and an organization of great usefulness. Again, it is a rapidly shrinking body; at its last convention in Cleveland the press reports gave it only about 800,000 paid-up members, as against the original 3,000,000. To beseech an organization which has up to this time proved prejudiced, opinionated, and reactionary, whose future is not even certain, to overcome its great reluctance to accept this great sum is surely folly. Far better use for it would be the starting of a new Red Cross, a White Cross, or a Green Cross, to assume the neutral, international position Clara Barton planned for the now Government-prostituted Red Cross."

If the Legion should accept the Knights' donation, it will become still more firmly chained to the Roman chariot than by the election of its first national chaplain. D.

## Tests of Americanism.

Says the *Nation* (December 8, 1920): "There have been many acid tests of American purpose in the War, but none more clearly such than our treatment of the handful of Americans who were not too proud, but were too brave to fight, who unflinchingly faced and suffered hatred, ostracism, imprisonment, physical torture, and death for their faith. These four thousand, out of the four million called to arms, who resisted every form of pressure to make them fight were possessed of a courage beyond the understanding of the mob. The coward would have backed down. The slacker would have done what indeed thousands of his brand, like the notorious Bergdolls, did — evaded registration or even more safely joined in the scramble for places in non-combatant services within the army itself. No, the true conscientious objectors to whom we refer were not dodgers. They were above all things facers. And as time goes on, and the already receding tide of hysteria and hate ebbs, there will come, along with the realization of the ghastly futility and madness of war, a clearer recognition of the pioneer courage and heroic martyrdom of these men. And while they suffered greatly, their sacrifice is not in vain.

"To those familiar with war psychology it is not surprising that the least belligerent, the least endangered, and the supposedly freest country involved should have traveled the furthest in the severity of its punishment of all forms of dissent. In other countries conscientious objectors were imprisoned, but their terms were short and obviously intended for restraint only during the period of hostilities. They were released soon after the armistice. But in free America not only was the imprisonment needlessly prolonged for over two years, — longer than the terms given the few notorious enemy conspirators found guilty of plotting murder against our civilian population, — but the incarceration was accompanied by unspeakable atrocities. A number died in prison, victims of beating and deliberate starvation. Others were tied up by the hands for days at a time, drenched in icy water, and compelled to remain in cells at freezing temperatures. A number of these died from pneumonia. Nor did the indignities cease with death. The wife of one religious objector, member of a sect professedly opposed to all forms of violence, coming to claim his body, found it clad in the uniform which he had given his life to avoid donning. Instances of that kind were innumerable. The iron cage of Alcatraz, especially constructed for the torture of the conscientious objectors, an instrument recalling the medieval Iron Maiden, is the symbol of America's treatment of them and entitled as such to a place in our historical museum as a warning to coming generations. It is important that they should have this warning. The Civil Liberties Union which has done such splendid work in agitating for the mitigation of the suffering and the ultimate release of the objectors would be eminently fitted to assume this responsibility. . . . Other groups of men are still behind prison bars, victims of our ruthlessness. There are the soldiers, many of them boys, many of them volunteers, who, thrust from the unrestraint of American farm or city life into the rigid discipline of army and navy, were guilty of various infractions

of discipline. Courtmartialed for 'disrespect' to a minor commissioned officer often totally unworthy to command, some are still serving the ferocious sentences imposed to convince the world that we were at war. . . . And there is Debs and a few others like him who would not be stampeded, who refused to hate, who obeyed the Biblical injunction to 'resist not evil,' who, like Martin Luther, stood by their principles and 'could do no other.'

"Well, the War has been over for two years and more. Who now dares assert that it was not the greatest failure in history? Who will deny that by it civilization is immeasurably set back? And who can assert that those who, before the shattering and revealing experiences of the last five years, saw clearly and so did move, were not at least as true patriots and humanitarians as the other millions, and better prophets?" D.

## Reverend Promoters of Peace and War.

A curious phenomenon witnessed in our country is thus analyzed by the *Nation* (December 8, 1920):

"Any one returning to the United States after a long absence might be much impressed by the enthusiasm of clergymen and social uplifters for the League of Nations. Surely, he would argue, there is a genuine moral issue involved when such men and women declare themselves so vigorously for a League of Peace. Whether on further consideration he would share the enthusiasm which at first so impressed him is open to doubt; he certainly would not if his attention were called to a circumstance that has had too little attention. It is this: The clergymen and other moral leaders who have diligently exhorted their fellow-countrymen on the subject of the League of Nations as the way to righteousness and peace, have been for the most part silent on the obvious and indisputable moral issues of our time. They have said nothing about our ruthless imperialism in Haiti, nothing about the administration's private wars in Russia, its aid to Poland, its part in the blockade of Russia, which still is costing the lives of unnumbered thousands of men and women and little children. They have been dumb before the sacking of Irish towns, pogroms in Belfast, and the death of hunger-strikers; yet these things imperil the peace of the whole world. They have seen civil liberties ridden over rough shod by Secretaries Burleson and Palmer, and they have held their peace. They have not denounced the continued imprisonment of conscientious objectors and political heretics. They have been silent in face of the institution of the Czaristic system of espionage and repression by Federal, State, and municipal officials. These facts are indisputable. They are matters of record. Why should our clergymen show so profound a concern for the League of Nations, which at best is a debatable issue, when they make no public or concerted efforts to right open and palpable wrongs?

"One ventures to guess that the answer lies in the realm of psychology. Those who now valiantly support the League of Nations are the same protagonists of the War on moral grounds. In season and out of season they proclaim a holy war to end war, to save the

soul of America, make the world safe for democracy, and establish the rights of the weak and oppressed. They, following the lead of that greatest preacher of them all, Woodrow Wilson, sought to make the World War, which was essentially a contest between rival imperialisms, a crusade greater than Peter the Hermit ever preached. Behold the result: Misery, hunger, unrest, hate, disillusionment. Never was nationalist, race, or class feeling higher. Armaments increase. New economic rivalries already divide the Allies. No sane man dreams that any one of the fundamental "moral" aims of the war has already been achieved. Literally the only vestige of justification for the protagonists of the holy war is the League of Nations. Few men are clear-sighted enough or possess the moral courage requisite for the admission that all their hopes were vain, and that we must take a new start to build a lasting peace. It is not merely the opinion of others that preachers and moral leaders have to fear, but the loss of their own self-confidence. To admit the falsity of their hopes or the failure of their methods would be a crushing blow to the inner citadel of their being. The League of Nations must be the ark of their salvation else they are utterly shipwrecked in stormy seas. They believe because every instinct of their being demands that they believe — and without question.

"One thing that makes this process easier for churchmen is that they are trained in accepting verbal solutions without too nice regard for realities. The whole process of theological readjustment, which has enabled modern men to adapt themselves more or less comfortably to medieval creeds — valuable as in many ways it has been — has its obverse side. It makes for a clever casuistry rather than for downright mental integrity. It has trained men in the art of seeing how much one can say without saying too much. On the ethical side the fault of theological education is even more pronounced. Preachers are trained to speak phrases with regard to righteousness and justice which they do not interpret in concrete terms. No man can make these theological and ethical compromises in the pulpit without in time becoming himself far more expert in handling phrases than realities. He solves the old difficulty of putting new wine in old bottles by using not wine at all, but only grape juice. And he himself doesn't know the difference.

"But back of this faulty education lies something deeper. The main business of the liberal is to find an easy way to solve problems. He will do anything for peace except remove the economic causes of war. No one who studies the way economic interest, playing upon mob psychology, produces war, can believe in any cure for war that does not involve spiritual and economic revolution, the abolition of privilege, and the end of the whole psychology of domination. War is a cancer in the body politic. The League of Nations is a mere poultice for it. This fact your liberal finds it hard to face. For much is at stake. It is comfortable, safe, and morally edifying for the preacher to support the League of Nations. But to denounce economic imperialism, to champion Haiti and Russia, to defend the prisoner of conscience, and the right of free speech — that's another matter. It

is not very comfortable and in many cases far from safe. Of course, all this is not explicit in the minds of the excellent people who champion the League. Nevertheless, it remains true that the explanation of the concern of ministers, ecclesiastical bodies, and miscellaneous liberals for the League of Nations and their indifference to far more obvious moral issues can only be found in an analysis of the motives and interests which far more than reason sway the acts of men." D.

## Germans That Deserve No Pity.

The *Koelnische Zeitung* (weekly edition, December 8, 1920) calls attention to *a danger created by Germans* for the charities that are enlisted in behalf of starving Germany. Statistics recently published show that the consumption of costly wines, especially champagne, has enormously increased among a certain class of Germans. At the late races at Hamburg this element was greatly in evidence by their prodigality, high betting, and sumptuous living. British papers like the *London Globe* (intensely hostile to Germany) and the *Manchester Guardian* (more sane and reasonable) canvass these reports, and the effect can easily be foreseen: the innocent will be made to suffer. The Germans in question are people who have become suddenly rich through the war, not infrequently by illicit practises. The *Koelnische Zeitung* speaks of "Schleicher und Schieber," men who have smuggled and peddled goods, and have exploited the national misery of Germany by raising the prices for necessaries enormously. The revolution has made some of them socially and politically prominent. They are no representatives of the Germany that is silently suffering, or appealing to the active sympathy of the charitable part of mankind. They are a public nuisance, a moral plague, and should be sternly dealt with by the German government. Meanwhile the charitable activities that have been started to help a crushed people that is struggling to get on its feet should be continued. The truly needy Germans are no myth; and these will be reached. D.

## The "Variorum" Bible.

A plea is being made — rightfully, we think! — to reviewers of the life-work of the late Canon Sanday not to forget "the great service which he rendered to Bible students of a generation ago. In collaboration with Professors Cheyne and Driver, and other scholars, he produced what afterwards came to be known as the *Variorum Bible* — an edition of the Authorized Version, with notes supplying various renderings and readings from the best authorities. Brought out by the King's Printers, this Bible proved of immense service to careful students of Holy Scripture, and to this day it embodies the devoted labor of men who were content to elucidate the text rather than, as afterwards proved to be the case, qualifying its authority by the application of critical theories of a destructive order." D.

# BOOK REVIEW.

*Concordia Publishing House, St. Louis:* —

1. **The Family Altar.** *Rev. F. W. Herzberger.* 375 pages. $2.50.

A fine spirit of Christian cheerfulness and pastoral cordiality seems to us, from a partial perusal, to be a distinctive feature of these helps for the leader in family prayer in our hustling twentieth-century life, which demands that the "sweet hour of prayer" be reduced to two minutes and four and a half seconds, with a tendency to cut off the half second. With the majority of us it will be either a book like this, or nothing at all. So we are glad we have this book, and are assured that its good selection of texts and the appealing tone of the remarks on the texts will prove a spiritual blessing to our home-life. D.

2. **Select Songs for School and Home.** Compiled by *J. A. Theiss.* With an Introduction on the Rudiments of Music by *Karl Haase.* XVI and 229 pages. $1.50.

We neither read our Bible, nor pray, nor join in singing Christian songs as we used to at our homes. Zion's children ought to be a band of singers. They are people that have a right to sing, and that have something to sing that is worth while. This book will aid our schools in the singing lesson, but by its aid we can also fill our homes with sweet melodies of grace and cheer. D.

*Success Printing Co., St. Louis,* has published a pretty number in its "Jesu Juengerschafts Serie": Nr. 5: **Pastor Frommholds Soehne.** D.

*Geo. H. Doran Company, New York:* —

**Contending for the Faith.** Essays in Constructive Criticism and Positive Apologetics. *Leander S. Keyser, D. D.* 351 pages. Cloth, 12mo. $3.00, net.

Dr. Leander S. Keyser, Professor of Systematic Theology in Hamma Divinity School, Springfield, O. (Merger), has earned himself an enviable reputation by a series of volumes which have stirred up more than usual interest. Himself harassed with doubt in his earlier years, Dr. Keyser has become a vigorous defender of the faith "once delivered," which, also in the present volume, he vindicates with great thoroughness and convincing logic. The book contains fifteen chapters, in which the author grips the Higher Critics, and exposes their insidious sleights and cunning devices, showing how unfair, illogical, and illiberal are the claims by which destructive critics support their suppositions. There are chapters on The Nature and Need of Apologetics, A Liberal Critic's (Dr. S. R. Driver's) View of Biblical Inspiration, The Old Testament Religion: Revelation or Evolution? The Moral Character of the Old Testament Jehovah, The Jehovah of the Old Testament, The Book of Jonah: Fact or Fiction, Legend or History? Christ's Witness to the Old Testament, The Bible a Book of Religion — and More, Thoughts on the Incarnation, God, and Immortality, A Criticism on Evolution, and lastly, Scientific Theories that Challenge Faith. To these essays are added a comprehensive bibliography and a good, exhaustive index. In the above chapters the writer touches upon almost every vital doctrine of theology — The Holy

Trinity, Creation, Inspiration, Christ's Deity and Incarnation, Atonement, Miracles, etc., condensing in their comparatively narrow scope an immense amount of reading, research, and learning, and setting forth with remarkable clearness both thesis and antithesis. Throughout the essays are characterized by sound scholarship and literary excellence, although it goes without saying that one cannot subscribe to every statement made in the book. The author's estimate as regards the fruits of apologetics is perhaps too high. To say, "We are constrained to hold from our study of church history, that Christianity would long ago have perished from the earth, had not brave, stalwart, and competent defenders of the evangelical faith always arisen to stay the onslaughts of assailants" (p. 15), really places apologetics above the positive preaching of the Gospel, which is the true means by which the Savior keeps and spreads His Church on earth. On p. 108 sqq. the author himself admits that the very men who need apologetic literature most pay little attention to the works of conservative scholars, which bears out the historic fact that very few people are won for Christ "by refuting argument with stronger argument, matching scholarship with scholarship, and thus vindicating the Christian faith at the bar of reason" (p. 15). Also it requires more than the usual amount of intelligence to find through the author's own views on evolution. On page 307 the author states: "We think that the simple Bible way is the most rational — that in six days or periods (*sic!*) God created and unfolded the universe to its present condition." Also the writer denounces the use of the word "evolution," since it has come to have "an indeterminate and overelastic use." (p. 302.) For "evolution" the word "development" is suggested, plus "creation" and "miracle." However, "Let the word 'development' stand to describe all the *gradual* processes that the divine Being employs in *carrying forward the movement of the creation.*" (Italics our own.) We ask, Which are the gradual processes that carry forward the movement of the creation? Again: "The word 'development' has not been used like 'evolution' to describe a forward movement merely by means of *resident forces*, and therefore can include *unfolding by means of such forces*, if God wills." Again: "But if there is teleology in nature, there must be a Mind back of nature which *pushes her forward along the line of progress.*" (p. 296.) Again: "We cannot and will not deny that in the *geological ages* there was a movement from the lower to the higher stages of existence. . . . That this general law of upward movement prevailed in the remote *prehistoric past* no one would be so foolish as to deny." (p. 306.) The author throughout the chapter denies the claims of "naturalistic evolution" by means of "resident forces" as unreasonable. Yet, while he, too, denounces the term "theistic evolution" as a contradiction, he states, "No one will deny that in *prehistoric times* there is evidence in both the Bible and science that the world *was being prepared progressively.*" (p. 306.) Is not this the precise view of mediating scholars who employ the term "theistic evolution"? Ought a brave, stalwart, and competent defender of the evangelical faith write such sentences and make such concessions in the very act of "defending the faith"?

However, while taking issue with the author on these points, the general and enthusiastic recommendations accorded Dr. Keyser's new

volume are well deserved. For pastors, teachers, and educated laymen who wish to acquaint themselves with the maneuvers of destructive critics, and who are looking for a straight, unqualified, and convincing refutation of their claims, the book in general will prove very serviceable. The almost universal dissemination of liberal views by means of dailies, periodicals, and other agencies of the press demands that at least those who teach the faith should know what insidious onslaughts are made by latitudinarian assailants, and they will thank the author for having given them so timely and needful a help. MUELLER.

*The Macmillan Company, New York:* —

**Theology as an Empirical Science.** *Douglas Clyde Macintosh, Ph. D.* 270 pages.

The Dwight Professor of Theology in Yale University attempts in this volume to dislocate theology from its isolated position in the domain of human knowledge, to contribute towards the fulfilment of the hope of William James that empiricism associated with religion will begin a new era of religion, and to produce a theology that would win the approbation of Huxley because it "rests upon valid evidence and sound reasoning." His theological empiricist is "free from any bondage to external traditional authority." The crucial problems for a scientific theology which he seeks to solve are the following: —

(1) Is there *religious perception*, or something in the religious realm corresponding to perception, *viz.*, cognition of the divine as revealed within the field of human experience? (2) Is it possible to formulate, on this basis of the data made available in religious experience, *theological laws*, or generalizations as to what the Divine Being does on the fulfilment of certain discoverable conditions? (3) Can *theological theory* be constructed in a scientific manner upon the basis of these laws?

The process will develop as follows: —

The definitions with which an empirical science begins are very different from those which enter into abstract, deductive sciences. In the abstract or hypothetical sciences the definitions are complete from the beginning, and must be held unchanged throughout the whole process of deduction. The definitions in geometry, for example, are of this sort. In the empirical or inductive sciences, however, it is different. These proceed "from the vague whole to the definite whole." They construct their definitions *a posteriori*. The initial definitions are merely formal and provisional; they must be sufficient simply to mark off from all other objects the particular objects to be investigated, and it is the central aim of the science to learn from experience what further content to put within these preliminary formal definitions. Thus chemistry's initial definition of matter, biology's initial definition of life, psychology's initial definition of mind or consciousness, and sociology's initial definition of society need only be sufficiently explicit for the identification of the objects to be studied. The definition grows as the science proceeds; detailed knowledge of the object is the end, not the beginning, of the science. And it is not different in empirical theology. Here the most important definition is that of God. The science should begin with some formal definition of God, as the ultimate Object of religious dependence, or the Source of religious deliverance. Then it must proceed to find out from religious experience more particularly just what attributes and relations can be ascribed to that religious Object.

In addition, theology as an empirical science will assume, or presuppose, "as a working hypothesis to be tested by experiment and observation,"

anything of which man already has practical certainty, *e. g.*, 1. in general, the laws of thought and the assumptions common to all scientific investigations of an empirical sort, embracing also the pertinent and well-established results of other empirical sciences; 2. in particular, human free agency, the possibility of immortality, the fact of sin; 3. the element peculiar to theology: the existence of God. As a specimen of the operation of empiricism in theology we may take the concept of guilt.

Defining intention as the idea of all the consequences expected to follow from the act, and consented to, whether willingly or reluctantly, in deciding to perform it, it is easily seen that, other things being equal, guilt for a wrong action varies directly as the evil intention (EI) and inversely as the good intention (GI). Motive being the idea of the expected consequence for the sake of which the act is decided upon, guilt is seen to vary again directly as the evil motive (EM) and inversely as the good motive (GM). "Good" and "evil" in these instances are determined, of course, by means of the idea of the greatest possible genuine good, or well-being, of all persons. Sometimes there is little actual foresight of consequences, but if the action is wrong, the guilt varies directly as the possible foresight (PF), and also directly as the signs of the desirability (SD) of gaining further knowledge of consequences. In these two factors are included both the accessibility of the facts and the native sagacity of the agent. Again, if the wrong act is committed against good instincts (gi), or inherited impulses, the guilt is greater; if in accord with evil instincts (ei), it is, other things being equal, less. Similarly, if the wrong act is committed in opposition to the good mores (gm), or customary morality of the community, the doer is the more guilty on that account; if in harmony with the evil mores (em), he is the less guilty. Again, if the wrong deed is committed against good habits unconsciously formed (GHU), the guilt is greater; if in accord with evil habits unconsciously formed (EHU), it is less. But if committed in accord with evil habits consciously formed (EHC), or against good habits consciously formed (GHC), the case is somewhat ambiguous. Because he acts according to habit, he seems less guilty; but, because the habit was consciously formed, more guilty if the habit was bad, and deserving credit in the light of the past if the habit was good. The solution of the problem is found in deciding whether to judge the single *act*, or, as is now approved in scientific penology, to judge the *man* for this act, but in the light of his whole relevant record. In the former case, *i. e.*, judging the single act, we should have to say that the guilt was greater, according as there was a good habit, making it easier to avoid the wrong act; or that the guilt was less, according as there was an evil habit, making it hard to avoid the evil act. But in judging the man in the act instead of the act in its isolation we should have to say that the guilt was greater in view of the underlying evil habit having been consciously formed, but that it would have been less if it had taken place in spite of habitual good action in this connection in the past. There remains the social factor, or temptation, to be considered. Using the term broadly, so as to include social pressure, or temptation, toward good as well as toward evil, we should have to make the following distinctions: the guilt is greater according as the wrong act is committed against temptation toward good, if this social influence came unsought (GTU); but less, if in accord with temptation to evil, coming unsought (ETU). Again, having sought temptation to evil (ETS), leaves the man, judged for the act, but in the light of its antecedents, the more guilty; while having sought temptation to good (GTS) leaves the man, in view of his record, the less guilty. But if it be insisted that the final wrong act alone be judged in its isolation, we may say that the *additional* guilt incurred by one who yields to a temptation which he was previously induced, whether by inner or outer pressure, to seek, is less in view of this seeking. But in the case of one who commits the wrong by turning in the opposite direction to that in which he was going just before, when he was

seeking good social influences, the *additional* guilt incurred by the final act is greater by reason of this sudden lapse from good.

The results of our analysis of the chief factors that enter into guilt, or responsibility for wrong conduct, may then be set forth in the two following diagrams, the former of which represents the judgment to be passed upon the isolated wrong act, and the latter that to be passed upon the man as a whole, in view of this last wrong action. The numerator of the fraction represents in each case the factors according to which the guilt varies directly, and the denominator the factors according to which it varies inversely.

$$(1)\quad \frac{(EI).(EM).(PF).(SD).(gi).(gm).(GHU).(GHC).(GTU).(GTS)}{(GI).(GM)\qquad\qquad(ei).(em).(EHU).(EHC).(ETU).(ETS)}$$

$$(2)\quad \frac{(EI).(EM).(PF).(SD).(gi).(gm).(GHU).(EHC).(GTU).(ETS)}{(GI).(GM)\qquad\qquad(ei).(em).(EHU).(GHC).(ETU).(GTS)}$$

The author has related his studies to such scientific theologians as Schleiermacher, Ritschl, Nietzsche, Kaftan, Wobbermin. His book shows plainly the unbridgeable gulf between the theology which starts with the *a priori* belief in the Bible as God's Word and makes its parole: *Ne ultra Scripturam!* and empiricism. D.

**A Reel of Rainbow.** By *F. W. Boreham.* The Abingdon Press, Cincinnati, O. 207 pp., 5×7½. Price, $1.75.

The eighteen essays of Rev. Boreham contained in this volume maintain the author's reputation for original and epigrammatic treatment of topics related to every-day life. Slight, gauze-like in texture, the beauty and richness of treatment carry the reader along, charming him with their exquisite style and their continual surprises in the way of application and illustration. Relying upon the reputation of the writer, the publishers have set an exorbitant price upon the book. GRAEBNER.

**The Religion of Judah.** By *John Bayne Ascham.* The Abingdon Press, Cincinnati, O. 296 pp., 5×7½. Price, $1.50; postage, 10 cts. extra.

What we remarked about the companion volume to this work, *The Religion of Israel*, applies to *The Religion of Judah.* It is a popularization of the results of negative Higher Criticism, intended for use in Bible Study classes. In spite of all that has been written in demonstration of the fallacies of the "documentary" hypothesis by Hommel, James Robertson, Cave, Urquhart, Sayce, the authors of *Lex Mosaica*, Redpath, Green, Hilprecht, Clay, Warfield, Robt. D. Wilson, Wiener, Bartlett, McGarvey, Orr, and many more, the late origin of Deuteronomy and of much else in the Mosaic legislation, of the Book of Daniel, of "Deutero-Isaiah," etc., are taken for granted, and the entire treatment of the subject matter rests upon an acceptance of the naturalistic reconstruction of the Old Testament books and teachings. All references for collateral reading are to critical works of the extreme negative school. A disheartening and destructive book, which calls to mind the words Is. 29, 16: "Surely your turning things upside down shall be esteemed as the potter's clay!" GRAEBNER.

**A Religious Revolution and Its Consequences.** By *John Horsch.* Fundamental Truth Depot, Scottdale, Pa. 16 pp., 5¼×7¾. Price, 15 cts.

This is the first number in a series of pamphlets designed to give information concerning modern liberalism or the "new theology," more particu-

larly, to set forth the destructive tendencies and unreasonableness of the modern religious liberalism. The number before us gives promise of a valuable series. We hope that in the forthcoming numbers the author will continue to give volume and page for his quotations from the infidels who now are speaking for a great part of the Christian Church. The entire series of 21 numbers, treating such subjects as Inspiration, the Deity of Christ, the Social Gospel, Immortality, Evolutionism, will be sold to ministers direct for $2.45. GRAEBNER.

*Edwin Runge, Berlin-Lichterfelde, Germany:* —

**Christliche Glaubenslehre.** Von *Ludwig Lemme.* 2 vols. VI and 375, and IV and 343 pages; paper cover. M. 46.

Noting the existing "dogmatic confusion," which is worse than any that has occurred at any previous time, and is caused by the tension between the psychological and rational elements in the Christian religion, on the one hand, and the historical elements, on the other, the author designates the position occupied by himself in the dogmatic Babel: "Never have I adhered to any one school or regarded myself as belonging to one. However, no person can avoid a historic connection. And if this continuity is asked for in my instance, the names of J. A. Dorner and H. Martensen define the line which I am conscious of continuing, because I regard as indispensable for dogmatics the connection of the empiricism of faith and speculation represented by these two men, who were equally prominent in a religio-ethical and a scientific respect. I am, indeed, of the opinion that (under the influence of the idealistic philosophy, especially of Schelling) both were in error in telescoping both tasks (the ethico-religious and the scientific), and thus assigning to speculation a preponderating importance which does not belong to it. In the clear division of the two, both in dogmatics and apologetics, I behold the necessary systematic progress which must be achieved if elements of Christian theology that cannot be surrendered are not to be exposed to the danger of dying or at least of withering. In this respect I know myself to be of a kindred mind — though in an entirely independent manner — with Richard Rothe, who not only secured independence to practical religiousness over and against all dogmatism, but also demanded home rights in theology for speculation which cannot be abandoned at all as long as there are speculative dogmas. However, owing to his dependence upon Hegel's philosophy, he was on a wrong path in assigning to the speculative task the first place in the organism of the theological disciplines, and thereby placing theology in a false dependence upon metaphysical thought-operations. The first place belongs to the great reality of historical Christianity, as it gains religious form in the experience of faith; only in a secondary respect, and starting from this religious basis, the task of the thinker is directed to the end of certifying the absolutism of Christianity by proving the truth of the Christian conviction of faith. For, although I esteem philosophy highly, I champion decidedly the complete independence of theology from philosophy. Passing over Hofmann, who was under the strong influence of Schelling and the still stronger influence of Hegel, the Erlangen theology has endeavored to keep itself free from philosophical influences. It took over

from Schleiermacher the principle of the experience of faith, and made an attempt to work into it the speculative dogma, which, by virtue of this principle of Schleiermacher, was, and had to be, excluded. An impossible attempt!" etc. This self-characterization may not be very illuminating to us. (We ask forgiveness for our conceit, if we say it sounds better in English than in the original German.) The test of the author's dogmatic quality comes to us when we see his standpoint on distinct teachings, and as Lutherans we are interested to know how he relates himself to Luther and the Lutheran dogmaticians after Luther. To note this last relation first, the author asserts for Luther a far greater influence on systematic theology than he is usually credited with; justifying faith was with Luther the determining principle for all doctrines and the light in which they must be studied. But this, we are told, does not mean that in Luther's view everything sprang from justifying faith. Luther was standing on a basis of traditionalism rather than of justifying faith; he cast off such parts of tradition as contradicted his own religious experience and seemed to him contrary to reason. (p. 65.) Melanchthon the author regards as an inferior dogmatician, because by the type of doctrine which he offered in the later editions of his *Loci* he led the way in making out of Lutheran Protestantism a didactic pastors' church (*eine lehrhafte Pastorenkirche*), and because he was intolerant, declaring even slight deviations in doctrine as hazards to salvation. (p. 66 f.) In the Era of Orthodoxy the author admires the exact learning and the intellectual feats of the dogmaticians, but scores the intellectualistic stubbornness shown in the fanatical insistence on doctrinal definitions of men like Calov. (p. 74.) We note a few doctrinal judgments of the author: "The doctrine of the verbal inspiration, that is, of the theory that the real author of the Holy Scriptures (*auctor primarius*) is the Holy Spirit (resp., the Triune God), while the writers (*amanuenses, tabelliones, notarii*) were, so to speak, merely the pens (*calami Spiritus S.*), has from a scientific standpoint been dispatched (*abgetan*) long ago: as equally contradictory to the doctrine of God and to psychology." (II, 148.) "The positive value of the doctrine of the two natures [in Christ] lies in the fact that by means of it there is guarded in Christology what is indispensable for maintaining salvation, *viz.*, that in Jesus Christ there must be a content essentially divine if He is to elevate men to a holy spirit-life, and that Jesus Christ must be true man in order to be of any value or benefit to men." (I, 346.) "A juridical *anti hemon*, such as the theory of the satisfaction and the doctrine of the substitutive punitive suffering [of Christ], is unknown to the New Testament, according to which Christ has done all and suffered all *hyper hemon*, hence, for our benefit. As regards the idea that Christ died in our place so that we do not have to die any more, the New Testament teaches the very opposite, namely, that in the death of Christ the death of all who believe in Him is included (2 Cor. 5, 14. 15)." (II, 25.) Lack of space forbids further notices. Throughout his treatise the author notes the Latin terminology of the old dogmaticians, and the extent of his reading is immense. He will have to be classified with the modernists, who still have a strong leaning, as they imagine, to positivism, though they have broken with the old orthodox theories, *e. g.*, of Philippi (cp. II, 25). D.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

MAR 1 - 1921
UNIV. OF MICH.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I. — MARCH, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

Prof. W. H. T. Dau, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.


## CONTENTS.


| | PAGE |
|---|---|
| New Thought | 65 |
| A Series of Lenten Addresses | 73 |
| The Authenticity of Matt. 6, 13 b and of 1 John 5, 7 | 79 |
| The Road to Success, or Self-Improvement | 83 |
| The Theological Observer | 87 |
| Book Review | 93 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "March 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. MARCH, 1921. No. 3.

## New Thought.

PROF. TH. GRAEBNER, St. Louis, Mo.

"We are not of the earth, earthy, but gods from heaven, for we have always been in heaven and can never get out of heaven. . . . My democracy is the democracy of divinity, for I recognize each human being as a fellow-god. . . . And, my beloved gods and goddesses, we were all there before the earth and before matter, for we are the creators and the originators and operators of this mental universe."

This is New Thought speaking through one of its prophets in *The Nautilus* of December, 1917. (pp. 23—25.) New Thought does many things. It cures a baby of constipation when you say to it, for three days, "You are no longer constipated — you are a perfect being." (p. 37.) It overcomes appendicitis without recourse to the knife. (p. 38.) By speaking "helpful little phrases" before falling into slumber at night, one devotee has become successful in business. (p. 47.) New Thought is just the thing to help one become a successful poultry-raiser (p. 49), and by "investing in an annual subscription to this unparalleled monthly" (*The Nautilus*), the mind is renewed along the line of St. Paul's counsel to "be transformed by the renewing of mind." (p. 52.) But, above all, it assures its believers of their essential identity with the Godhead; not union, but identity. "We are not of the earth, earthy, but gods from heaven." Ralph Waldo Trine, one of its high priests, writes: "Man is god incarnate."

At present there are, if their statistics can be relied upon, about five million gods and goddesses in the world. Of these the greater number are said to live in what has been called the "pay-streak of our civilization," — the band of population stretching along the forty-first degree of latitude. From New York City the cult reports 700,000 adherents, from Pittsburgh 350,000, from

Cincinnati 200,000, and Chicago is said to contain 450,000. While it might appear somewhat sacrilegious to seek verification of statistics supplied by divinity itself, we made bold, on reading these figures, to look into the index of the 1919 census report (*Religious Bodies,* Part I), and were heartened to find New Thought there referred to with a notation "Page 11." However, page 11 disclosed this state of affairs: "There are certain cults which, while claiming a number of adherents, are not so organized as to make their presentation as religious bodies permissible. Among these the strongest is undoubtedly what is known as 'New Thought,' which has an international association, with headquarters at Washington, D. C., and claims large numbers of adherents. There are a number of local 'centers,' but neither these nor the general body have any distinctive membership, most, if not all, of the individuals connected with them being identified, more or less closely, with existing church organizations." Accordingly, the figures quoted above might be viewed as emanations of that optimism which is so pronounced a trait of New Thought. But a parallel with Christian Science here suggests itself. Until 1906, Mrs. Eddy reported the statistics of her cult to the Federal census officers. From 1890 to 1906 a growth of 1,000 per cent. was noted. But after the census of 1906 something happened. Since that date Christian Scientists have given out no information as to their numbers. Mrs. Eddy about that time discovered that the Scriptures command us "to turn away from personality and numbering the people." (*Manual,* Art. 8, Sec. 28.) Her opponents have ever since maintained that a decrease in the rate of growth, if not in growth absolutely, was the real reason for this change of policy, and this is the opinion also of Dr. Carroll, the religious statistician. We may not be far from the truth if we assume that a similar reason lies behind the unwillingness of New Thought to give detailed statistics. Until we have these, we cannot be expected to place any credence in the large totals reported from the greater American cities.

The similarity of New Thought to Christian Science is, however, more than superficial. Its stress on the healing of diseases and its reticence as to numbers are not the only points of resemblance. Moreover, there is an historic connection between the two cults. New Thought writers confess to a certain kinship of their system with Eddyism, not in doctrine and practise only, but through derivation and origin.

In his excellent treatise on Eddyism (*The Truth about Christian Science*), Prof. James H. Snowden has this remark on the tendencies to dissolution in Mrs. Eddy's church: "A significant fact in the history of Christian Science is that the system early began to break up into divisive groups and sects, and has already been prolific in an astonishing number of them. It is so lacking in the coherency and binding unity of rationality and attracts to itself so many peculiar people of aberrant minds and emotional temperaments and erratic individualities, it contains so many seeds of internal disharmony and dissolution, that it is sure to develop its own dissent and disruption. The terrible tyranny of Mrs. Eddy served to hold it together against all rebellion in her lifetime, and still acts as a suppressive and unifying influence, but it could not wholly prevent revolt and secession in her day." One of the movements thus originated is New Thought.

Mr. Horatio W. Dresser, a leader of the new cult, in his recent *History of the New Thought Movement,* gives an account of many of these divisive movements. He says that there was a reaction both against the personality of the "revelator" and against the claims made in her supposed "revelation." "Increasing numbers have departed from her organization to set up for themselves, meanwhile keeping such ideas as had proved of" (commercial) "value."

These movements and societies have sprung up most thickly in the track that Christian Science followed, the "pay streak" running from Massachusetts through Illinois and Colorado to California, through "the regions of wealth and luxury and leisure, of cities and high-tension living, of nervous affections and health resorts." (Snowden.) Mr. Dresser mentions an astonishing number of ephemeral magazines, born to live their little lives in their propagation of these new ideas, bearing such titles as *The Metaphysical Magazine, Practical Ideals, Mind, Unity, The Revealer, The Healer, The Truth Seeker, Eternal Progress, Power, Harmony,* and *Immortality.* Only a very few of these sixty or more publications now remain, the most prominent among the survivals being *Unity* and *The Nautilus.*

The seepage from Christian Science to New Thought continues to the present day. In the *Nautilus,* Miss Elizabeth Towne, a prominent leader of the younger cult, recently reported the defection of four persons who had been Christian Science practitioners for twelve years. They had given offense by *expounding Science and Health,* which is only to be *read.* Miss Towne says

that others are restive under the limitations imposed by the Mother Church. The same authority thus sets forth the difference between Christian Science and New Thought: "New Thought includes all the constructive metaphysical truth that Mrs. Eddy taught, and it includes the realm of common-sense as well" — which is about as clear as pea-soup. But the following is plain enough: "Christian Scientists everywhere are waking up to the fact that revelation is personal and continuous, that revelation did not end with Mrs. Eddy. At present Christian Science is trying too hard to shut off the continuous flow of revelation through all its individuals. All Christian Scientists who are finding the gag rule of the church intolerable may immediately find in the International New Thought Alliance a new home and wider forum." Sometimes the matricidal temper of these propagandists is less reserved in its expression, as when "T. J." (T. J. Shelton of Denver — the Sun-phoner) writes: "Christian Science is one of the shrewdest systems of patent mental medicine that has been promoted on this planet for at least three or four centuries. . . . It is a wonderful achievement in advertising," etc. (*Scientific Christian*, May, 1920.) However, there is a persistence of ideas (or substitutes for ideas) that are characteristic of Eddyism. E. C. Hoffmann of Kansas City, Mo., in one of his tracts refers to the "All-loving Father-Mother God." Sometimes there is a denial of sin and sickness as realities, — "dead beliefs of sorrow, sickness, sin" (*The Light*, St. Louis, May, 1919), and the misbegotten hermeneutics of Christian Science is very evident in passages like these: "Jesus Christ cleansed the lepers (impure minds and desires), raised the dead (dead to the Truth of their Being), and cast out devils (evil, error-thoughts, beliefs, and influences)." (E. C. Hoffmann, tract.) Matt. 21, 39 ("And they caught him, and cast him out of the vineyard, and slew him") is interpreted thus, in a German publication, *Das Wort* (St. Louis, May, 1918): "Die Realisation des grossen *Ich Bin* kann nicht aufrechterhalten bleiben, sondern schwindet schliesslich"! Examples might be multiplied indefinitely.

New Thought stresses in all its modifications the doctrine that thought is *a thing*, and that thinking is identical with its object. This is the central teaching of the system. It is developed from such truisms as: "Our mental actions determine our mental and physical conditions and status." (W. W. Atkinson.) This self-evident truth is the one good dollar on which the cult has issued

its debased currency of thought. By a process of dishonest word-juggling, covered over by metaphysical and semireligious verbiage, this principle is made to assert the identity of thought with its object. Think yourself happy, and you are in a state of happiness, because the thought of happiness is happiness. Think yourself healthy, and you are healthy. Think prosperous thoughts, and money is yours. The terms "demonstrate" and "affirm" are sometimes used as in the Eddyite dialect. A tract says: "AFFIRM: 'I am Prosperous and Successful in all that I undertake to do.' 'Henceforth I seek not good fortune, for I myself am good fortune.'" Then the inevitable: "Thoughts are THINGS." Thus diseases are cured. R. L. Smith was a nervous wreck when he went to see a New Thought practitioner. "I was very weak, and when I went for a walk, my knees would shake, and my head would feel as if I was intoxicated. And when I would walk a block, I would get the feeling as if I wanted to run. He told me that when I had that feeling come over me, I was to stop still and say *'Damn,'* and be determined to be master of myself. With a few trials of this I got stronger." (*The Nautilus,* Dec., 1917.)

In this manner the familiar face of autosuggestion, which has a legitimate place in mental therapeutics, reappears in its New Thought guise. For all its "cures," the cult depends upon this single factor, which is continually reenforced by affirmations of the *Science and Health* type: "There never was any reality in sin, disease, or death." "The greatest lesson man has yet to learn is that all things are good; that evil is no thing; that it seems to be, but in reality is not." "In reality there is neither sin, sickness, nor death. God's law can neither be broken nor set aside." (*In the Sunlight of Health,* Patterson.)

The pseudo-metaphysical trappings in which this simple principle (Thought = Object of Thought) clothes itself vary with the different demonstrators. With T. J. Shelton it is "sun-phoning." With others, it becomes a spiritistic séance, in which the hypnotic power of the demonstrator, through the mental "currents" and "flashes" set up in the circle of sitters, causes a momentary trance state in which those present appear to themselves as divested of corporeity. This is called the demonstration of man's Spiritual Being. Others, more crude, explain that they cause "the oil of God to permeate the lungs" of their patients, and "the great, white light of God to enter their bones." But in whatever form presented, and whatever the verbiage employed, the processes of

suggestion, and the obscure relations of mind and body generally, are the substratum both of the doctrine and practises of the cult.

Frequently, the methods of New Thought are invested with the subtle appeal of the occult. Theosophy bulks large in the system. The astral body, astral radiations, telepathy, spirit communication, are topics frequently treated in its literature. In 1918 a New York "center" advertised: "During the war our special work will be to protect the soldier. BULLET-PROOF THE SOLDIERS AND SAILORS! If you want your boys protected from bullets and sickness, give us their names. No charges. We will protect a limited number in camp or at the front." Absent treatment is given also to persons in financial difficulty and, of course, to the sick, and in the literature there are lessons on "direct healing" and on "nerve force exercises" through "rhythmical breathing." Throughout, "magnetism" and the functions of the "astral body" claim attention. The Hindu doctrine of reincarnation, or transmigration of souls, has a congenial basis in points of view characteristic of New Thought. While not enumerated in the list of acknowledged tenets, it crops out here and there, as appears in the following sentences: "This little earth-life is not the beginning nor the end of man's destiny." "Children in this life without doubt are being rewarded or punished for things done or left undone in a past life." (Quoted by Henry C. Sheldon, in *Theosophy and New Thought.*)

In its optimistic outlook and its emphasis on success as achievable by means of thought, this new religion finds its appeal to the common man, who is readily attracted by such pleasing assurances as this, from Atkinson's *New Thought:* "Health, Happiness, and Prosperity belong to man by right, and may be realized by his recognition of the Principle within him, by the proper exercises of his mental powers." The occult garnishments are intended for the semi- and supereducated, and the result, in bankable papers, is very satisfactory. One St. Louis practitioner is said to have an income of $12,000 a month. Another has openly boasted that he had "made a million" by lecturing in the fashionable hotels. It is distinctly a religion for revenue only.

But it has a more sinister side. While asserting the freedom of their followers to remain in connection with any church of their choice, and while disclaiming any antagonism to the Christian denominations, the leaders of New Thought at times plainly reveal their antichristian bias. We find one writer making the bold

statement that the Church of to-day stands as a barrier to all really advanced religious, philosophic, and scientific thought. "It has become a lifeless organism, a dead body without any real or vital belief in its own teachings." In his excellent little treatise *Theosophy and New Thought,* Prof. H. C. Sheldon correctly states the attitude of the cult as being virtually, if not formally, "Come out from among the churches and find your needs in the new religion now starting upon its course." Prof. Sheldon continues: "In their view the Bible is in no preeminent sense a divine revelation. They see no reason why God should not be supposed to have spoken through Emerson and Walt Whitman as truly as through Moses and Paul. . . . The conception of Christ characteristic of New Thought is purely humanitarian. To be sure, entire readiness is shown to ascribe to Him divinity or deity. But that form of description is not regarded as bespeaking for Him any exclusive distinction. He may be characterized as *a* God-man, but not as *the* God-man. He may have been somewhat extraordinary in the clarity of His recognition of his oneness with God; in this, however, He simply put on exhibition the normal man. There is no ground whatever for believing that His personality differed from that of other men. He stands before us as the moral ideal, and fulfils the office of Savior by example." This summary is very accurate and just.

It is a well-established habit to designate man as a part of God. The following are characteristic statements: "All minds are substantially parts of one omnipresent mind, which is the basis of all manifestation." "There is no difference between the great universal Soul and the individual soul." The instances in which the divine name is given to man are almost without number. The following quoted by Prof. Sheldon from Trine and Newcomb are fairly characteristic: "Man is God incarnate." "Cast thyself into the will of God, and thou shalt become as God. For thou art God if thy will be the divine will." "God is Love. God is Law. We are Law. God and Love and Law are One. We are Love. We are One. We are God." E. C. Hartmann has this, addressed to God: "Thou art I, and I am Thou." "In the name of Jesus Christ, my Divine Self —," "My Being, my Divine God-made Christ-Self," etc. Atkinson gives this definition of New Thought: "The recognition, realization, and manifestation of the God in me."

The *moral* corollaries of this self-deification are thus pointed out by Prof. Sheldon: "The inclusion of man in God, the making

him a veritable part of Deity, prepares a difficult situation for the champions of New Thought when they address themselves to the question of the reality of sin, sickness, suffering, and death. It is somewhat enigmatic that a veritable part of the perfect and Holy One should be a subject for any form of evil, and especially of moral evil. In dealing with this difficulty New Thought expositors have been pushed into a kind of apology for evil, moral delinquency included. They are led to define sin as a means to something higher than itself, or as purely negative, or as a lack of development, or as a partial expression of life, or as a product of ignorance. Their writings abound in such sentences as these: 'When fully interpreted, evil ceases to be evil, and becomes educational experience.' 'Good and evil are merely comparative terms — labels, one might say, for different degrees of attainment.' "

"On the New Thought basis the publican made a fool of himself when he prayed, 'God be merciful to me a sinner!' He ought rather to have said: 'O Lord, I gladly recognize that I am as good as you are. I am God incarnate.' As for the Pharisee, he was perfectly right in so far as he took a high view of himself. His mistake was that he did not clearly recognize his own essential divinity, and the equal divinity of all men. In neither the publican nor the Pharisee could a broken and contrite spirit properly be required."

The limit of blasphemy is reached in the writings of the "Sun-phoner," Thomas J. Shelton of Denver. He says in his organ, the *Scientific Christian* (!): "Man is an Autocrat! Self-ruling and self-existing Autocrat of the Universe!" But this is mild. Hear him rave: "My office is in the Sun! It does not matter where my satanic" (material?) "self may happen to be; you can always find me in the sun." "My satanic body is in three dimensions; it is the devil, has always been the devil, and will always be the devil. My satanic vibrations are essential to the health of the universe." Worse is to come. Shelton invariably refers to himself (as do other New Thought writers occasionally) as the I AM, and he identifies himself with Christ to such a degree that he continually cites sayings of Christ without quotation marks. He assures his Sun-phoners: "You are the same yesterday, to-day, and forever. You are he who was, and is and is to be, the Almighty." Concerning the Christ of the gospels he says: "Throw that picture into the waste-basket; you think of the meek and lowly Jesus that was crucified when you look at the picture mortal

mind has placed before our eyes as Jesus." Then he identifies himself with the true, the cosmic Christ: "The words that I speak unto you, they are spirit and they are life. The I AM that I AM speaks to the I AM that you are. This Word is sometimes the very lightning of the satanic. You are to be awakened to your own divinity. The Word was made flesh! Do you get that statement? The Word was made flesh and dwelt among us. The flesh is not a non-reality; it is the devil, but it is a real devil"—!! Pages and pages of this, in small type. Not even the *Doctrine and Covenants* of Mormonism, possibly the most blasphemous book ever written, rises to such horribly grotesque defilements of the Son of God.

New Thought is not interesting. Its literature nauseates with its ceaseless repetition of *banal* commonplaces and sweetish optimisms. The commercial appeal is blatant, shameless. Its fake occultism deserves the term which Thomas Huxley applied to spiritualism: "Intellectual whoredom." Its blasphemies are blood-curdling. But its dulness and its pointless chattering are, after all, its outstanding feature. Yet even in this there is a deep Satanism. As in the case of *Science and Health,* the reader who forces himself to the task and pores over the pages of New Thought literature soon falls into a condition of mental dizziness, the reasoning faculties are benumbed, and *suggestion* dominates the intellect. New Thought will pass away; but while it lasts, it looms a maleficent upas-tree, with flowers of evil and its leaves glistering with sensuousness.

---

## A Series of Lenten Addresses.

**Delivered at the American Theater, St. Louis, March 1—5, 1920.**

REV. H. B. HEMMETER, Rochester, N. Y.

### IV. "I Am the Resurrection and the Life."

JOHN 11, 25.

The question of a future life is prominent in the minds of the people to-day. The awful mortality of the recent World War, the very natural interest of millions of aching hearts in their ruthlessly slain dear ones, have forced this question into the foreground, and keep it agitated in our newspapers, our magazines, on our picture screens, and most of all in our own hearts.

But how solve the question, the Great Question, as it has been called?

The spiritism of our age is one effort at a solution. Groping in the dark, reaching out into the dark, it produces that which is dark. Listening for voices from the surmised beyond, calling on the departed spirits, consulting the dead, so-called students of psychic science are seeking to delve into the depths of the unseen and to coax messages from the realms of those whom death has stilled. And they tell us of their conviction that there is another life. Dark is their art; especially dark to those of us to whom according to the sacred Book this all is an abomination unto the Lord.

But, how interesting therefore to us should be the words of Jesus: "I *am* the Resurrection and the Life"!

These words Jesus spoke to Martha while He was on His way to Lazarus', her brother's, grave. To illustrate and to illumine them, He raised Lazarus from the dead and returned him to his sisters alive. How glorious! Jesus has the power over death. He can make alive.

A greater emphasis and illustration these words of Jesus, however, were to receive but a few days later. For Jesus was put to death, according to the Scriptures. They crucified Him, and laid Him away in Joseph of Arimathea's tomb. But on the third day, according to His own words to His disciples, the angel in the tomb declared to the affrighted women: "Ye seek Jesus of Nazareth. He is not here; He is risen. Behold the place where they laid Him." Yes, Jesus rose again from the dead and declared Himself the Victor over death and the Lord of Life.

The real emphasis and meaning of this act of Jesus is found in the words of the apostle: "Him God raised up, having loosed the bands of death, since it was impossible that He should be holden of it." For when Jesus raised Lazarus from the dead, then death was not changed, death thereafter remained the same that it had been before. It had merely submitted to superior power. But when Jesus rose from the dead, then death itself received a mortal wound. Death had swallowed more than it could hold when it engulfed Jesus. Jesus loosed its bands, ruptured its muscles, forced death to give up its prey; yes, to become the fertile mother of new life. In the death of Jesus, death was swallowed up in victory. And why?

The apostle says: "Since it was impossible that He should be holden of it." It was impossible. Why? Jesus, the Lamb of God, by His suffering and death had taken away the sin of the world. And all the power of death lay embodied in the sin

of the world. Sin being atoned for, the sting of death was taken from it, and death became an empty form, powerless. It could not hold Him who had vanquished sin.. It was impossible. Again, why? Because He was the Son of God, God Himself, the Lord of Life. It would have been a contradiction in itself if death, the creature, deriving all its power from the curse of the Creator, had been able to hold God Himself. If death had been able to destroy life, then in that destruction there would have been involved the destruction of all that is, God Himself. "It was impossible that *He* should be holden of it."

In this light Jesus stands before the world and says: "I am the Resurrection and the Life." Jesus, Himself the Lord of Life, has satisfied God's wrath over sin, has taken the sting from death, has rendered death powerless, has transformed it into a sleep from which there is a glorious awaking.

The fact of our text is full of comfort for the dying world; for it impresses the lesson that death does not end all. Temporal death, indeed, even outside of Jesus, is not the end, but rather the emphasized beginning of that eternal punishment which sin and the consequent separation from God inflicts upon rebellious man. But even without the full realization of this terribleness of death, even temporal death is horrible to all. Jesus standing before the world, however, as the Lord of Life and Death, transforms temporal death. The horror of annihilation vanishes, and the constructiveness of sleep spreads its hue all over death. No, death shall not end all! The dead shall rise. Jesus says: "I am the Resurrection and the Life." What a luster this throws over the dying world! How it disperses the gloominess of our cemeteries! In the light of this message the furrows grow mellow, the ground breaks everywhere, in spirit we can see the very dead come forth. Aye, before us is the harvest of which Jesus Himself is the first-fruits!

But mark, He also says that some shall rise "to everlasting torment." Why some? Is it on account of their persons? They are all sinners. Is it on account of the Savior's purpose? He died for all. Why then?

Jesus says: "He that believeth in Me, though he were dead, yet shall he live." Faith is the decisive factor, — faith which looks to Jesus, encloses Him, trusts in Him.

Have you this faith?

Old Job, living in the days of Abraham, had this faith; for he confessed in the face of death: "I know that my Redeemer

liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another."

St. Paul had it when he shouted: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

May God grant us that faith through Him that has said: "I am the Resurrection and the Life" — Jesus!

## V. "Behold the Lamb of God, which Taketh Away the Sin of the World."

JOHN 1, 29.

The Christian Church confesses Jesus. It takes its name from Him, proclaims Him as its Leader and its Lord.

Not all so-called Christian churches, however, agree in their opinions of Jesus. In fact, there are many opinions abroad concerning Him. As in the days of Jesus, when some said that He was Elias, some that He was that great prophet, and some had no definite opinion at all concerning Him, so even now there are varying notions held of Him, and the question still seems to be: "What think ye of Christ?"

Of prime importance to us in this connection is the testimony of Peter and the statement of Jesus on that memorable occasion when the disciples had informed Jesus of the opinions concerning Him among the people at that time. Jesus then asked them: "And whom say ye that the Son of Man is?" Peter said: "We believe that Thou art the Christ, the Son of the Living God." Here is a clear testimony to the point. Peter says: "Thou art the Christ." Every Jew could know what that meant. "Christ," that is "Messiah," that is the "Anointed One," the One of whom Moses and the prophets spake from the beginning that through Him salvation was to come, the "blessing" of God upon the families of the earth. Peter says: "Thou art the Christ," that One who by suffering Himself is to heal suffering mankind. And more. Thou art "the Son of the Living God." Thou Jesus of Nazareth, Thou Christ, art that one of whom Isaiah speaks as the "Immanuel," the "God with us," and of whom he says that His name shall be called "the mighty God." Yea, Thou art the divine Savior,

the "Jehoshua," Jehovah's Savior. Surely, this testimony of Peter is clear. And what does Jesus say? Does He command him to be still? Does He call Peter's attention to blasphemy? Does He modify the evident meaning of Peter's words? Not at all. In reply to Peter's words, Jesus says to Peter: "Blessed art thou Simon, bar Jona." In other words, Simon, Son of Jona, you are not deceived; you have an opinion of Me that makes you a blessed man, blessed in the sense that God blesses. And this opinion, which is nothing else than the truth, you have not of yourself, "flesh and blood has not revealed it unto you, but My Father which is in heaven." This opinion is the truth that God only can reveal to the human heart. It is God's own truth.

A similar testimony, of like import and importance, we have in our text. John had baptized Jesus the day before. There at Jordan John had seen Jesus standing in the water, had seen the Holy Spirit descending on Jesus, and had heard the voice of the Father from heaven saying: "This is My beloved Son, in whom I am well pleased." Inspired by God, confirmed by the experience just related, John now declares: "Behold the Lamb of God, which taketh away the sin of the world."

Yes, Jesus is God's own beloved Son. In Jesus, God, offended by the transgression of man, is well pleased. And this Jesus is Jehovah's Savior, who takes away, removes, the sin of the world, thus becoming the Mediator between God and men, the man Christ Jesus. Jesus is God's sacrifice, God's own Lamb for the slaughter, who in the form of man was capable of suffering as all men's substitute, and as God was sufficient to appease the wrath of God because of sin and to render a satisfaction for sin that might avail for all and for all time.

Oh, therefore, "behold the Lamb of God, which taketh away the sin of the world."

Reconsidering then, we note here: —

Our text presupposes sin. It presupposes the first sin through which sin came into the world. It presupposes that sin, called original sin, which is ours by birth, and which consists in the depravity of our whole human nature, deprived of its original righteousness, inclined toward evil. It presupposes that sin which like a mountain is heaped up upon our race by sinful actions in desires, thoughts, words, and deeds. Yes, it presupposes the sin of the world.

Our text presupposes divine displeasure, God's curse, under which the world lies and suffers and groans and dies; the dis-

pleasure that inflicts as the necessary consequence of sin that separation from light and life and all true happiness under which the world is restless and irresistibly moving on to despair.

Our text presupposes the divine plan of sacrifice. It opens to our eyes the vision of God decreeing to seek and to save deluded and lost mankind, promising the Woman's Seed, Abraham's Seed in whom the families of the earth should be blessed, the Shiloh, man of rest, David's Son and David's Lord, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace; yes, it opens the eyes to see the great Paschal Lamb prefigured by all the sacrifices from Abel down to the birth of Jesus at Bethlehem, the despised and rejected of men, who was wounded for our transgressions and bruised for our iniquity.

Our text declares the divine participation in the person and work of Jesus. It visualizes the words of Jesus to Nicodemus: "*God so loved* the world that He gave His only-begotten Son," and again to His mother: "Wist ye not that I must be about My Father's business?"

Our text declares the all-sufficiency of Jesus' sacrifice. Jesus "taketh away" the sin of the world; that word "taketh away" in the original signifies to take hold of and remove. Jesus lifts the world's sin from the world's shoulders, as it were, and removes the heavy load. He "taketh *away*" the sin of the world. His work is sufficient, Jesus is what His name implies, the complete and perfect Savior.

May we, then, hear the cry of Christ's forerunner, John: "Behold the Lamb of God, which taketh away the sin of the world." Thus John preached Christ in harmony with the angel's message: "Fear not; for, behold, I bring you good tidings of great joy; . . . for unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

"Whom say ye that Christ is?"

Does some one say that it is all too wonderful and hard to believe? We admit it. Jesus Himself said to Peter: "Flesh and blood hath not revealed this unto thee." We cannot of our own reason or strength believe in Jesus Christ, our Lord, or come to Him. However, Jesus shows the way. The Father, which is in heaven, He can reveal it unto us. And He has given us the Word that is Spirit and Truth of which Jesus has said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." Read the Bible: faith "cometh by hearing, and hearing by the Word of God."

# The Authenticity of Matt. 6, 13b and of 1 John 5, 7.

Rev. P. E. Kretzmann, Ph. D., St. Louis, Mo.

We Lutherans are no exponents of higher criticism, especially not in the form in which it has been practised by certain liberal and radical theologians during the last one hundred and fifty years, both here and abroad. To approach the Bible in a subjective attitude, to presume upon an explanation of its eternal verities with preconceived notions, that is to us blasphemy, pure and simple. But this does not mean that we are, by principle, averse to a sane criticism of the transmitted text. The sciences of Isagogics and Hermeneutics are not relegated by us into a dim background, but are taught and utilized by us as the basis for sound exegetical work. So much being understood, the chances are that the present discussion may prove of some value.

So far as the doxology of the Lord's Prayer, Matt. 6, 13 b, is concerned, its authenticity and canonicity has been called into question since the publication of the Complutensian Polyglot (1513 to 1517). Erasmus, and afterward Beza, agreed with the editors of this momentous work. Since their time the question has been debated, occasionally with great vigor, by Bible students and commentators. The Catholic writers, almost to a man, reject the passage, since it does not occur in the Vulgate, and therefore is missing also in Wyclif's translation of 1380, in the German translation by Van Ess, and in the Rheims Version of 1582. Luther did not include the doxology in his early explanations of 1518 and 1519 (St. Louis Ed., 7, 712—821), although he included a short exposition in his commentary on Matt. 5—7 of 1532 (7, 510). The words are found in the Textus Receptus, but have since been rejected by the majority of Protestant scholars, including all those most prominent in the field of textual criticism, Tischendorf, Tregelles, Lachmann, Westcott and Hort, Nestle, Souter, and others, one notable exception being Scrivener, who defended the genuineness of the passage with much vigor (*A Supplement to the Authorized English Version of the New Testament,* 1845). There is also a recent able summary in favor of its authenticity (*Hom. Mag.,* 1919, 567 f.).

The facts which speak against the genuineness of the passage are the following. It is not found in the most ancient and most reliable uncial manuscripts, in the Sinaiticus (4th century), the Vaticanus (4th century), the Cantabrigiensis, or Codex Bezae (5th or 6th century), and the Dublinensis rescriptus (6th century), nor is it contained in at least five cursives, namely, Nos. 1, 17, 118,

130, and 209 (all of a much later date). The Latin fathers, Tertullian (who calls the sixth and seventh petitions the *clausula* of the prayer), Cyprian, Jerome, Augustine, have no notes upon it. The Alexandrine codices did not contain the doxology, for it is missing in Origen and in the Coptic Version, at least in that of the northern dialect. It is found neither in the Arabian nor the Persian versions, and Cyril of Jerusalem, Gregory of Nyssa, Maximus Confessor, and Caesarius make no mention of it. Moreover, it is strange that Euthymius Zigabenus, the great Byzantine theologian, in the fragments of his *Panoplia*, accuses the Bogomiles of rejecting the *epiphonema* of the Lord's Prayer, as added by the fathers: *to para ton theion phosteron kai tes ekklesias kathegeton prostethen akroteleution epiphonema — to hoti sou estin he basileia kai he doxa tou patros kai tou hyiou kai tou hagiou pneumatos — oude akousai anechontai.*

The weight of evidence against the genuineness of the doxology becomes still heavier if we consider that none of the earlier texts exhibit the formula as the Textus Receptus has it, or as it was found in the later cursives. The *Didache* (1st or 2d century) simply has: *hoti sou estin he dynamis kai he doxa eis tous aionas* (Lake, *The Apostolic Fathers*, I, 320). *The Apostolic Constitutions* (Book VII, chapter 24) has: *hoti sou estin he basileia eis tous aionas, amen.* In the Sahidic or Thebaic Egyptian Version the formula has: *he dynamis kai to kratos.* In two cursives of the 12th century, namely, Nos. 157 (Rome) and 225 (Vienna), there is an addition after *doxa tou patros kai tou hyiou kai hagiou pneumatos.*

The objection is made that the doxology is found in the Syriac Versions, especially in the Peshitta of the second century. This is true; and it is a fact, also, that Chrysostom (*In Matthaeum*, Homilia XX, Ed. Frankofurti ad Moenum, Col., 246) has the verse: *hoti sou estin he basileia kai he dynamis kai he doxa eis tous aionas, amen.* These two, however, are the only real witnesses which can be brought in defense of the passage, for the other Syriac versions, the Philoxeniana and the Hierosolymitana, as well as the Ethiopic, the Armenian, the Gothic, and the Gregorian versions were not in existence before the fourth century.

The explanation for the interpolation of the doxology in the later manuscripts, especially in the cursives, is probably the following. From the beginning, the influence of the Jewish liturgy upon that of the Apostolic Church, as Cabrol (*Monumenta ecclesiae liturgica*, Vol. I) and others have shown, was very strong, and

an examination of the synagog prayers, as they have been preserved through the centuries, shows a verbal agreement of the several clauses of the doxology. It seems, therefore, that the conclusion of the Lord's Prayer was added on the basis of the Jewish liturgy and 2 Tim. 4, 18. This was done at a very early date, probably before the end of the first century. Various formulas were in use, as the Oriental liturgies show, but the one found in the Peshitta and in Chrysostom was interpolated in some manuscripts and found general acceptance, especially in the Orient. Incidentally, we agree with Schaff, when he writes: "No one can doubt the eminent propriety of this solemn conclusion which we are accustomed to regard from infancy as an integral part of the prayer of prayers, and which we would now never think of sacrificing to critical considerations in our popular Bibles and public and private devotions" (Lange-Schaff, *Matthew,* 568). —

The decision as to the genuineness of 1 John 5, 7 is almost as difficult. Luther remarks on this verse: "It seems that this verse was inserted by the orthodox with reference to the Arians, which insertion, however, was not congruous, because he does not speak of the witnesses in heaven, but of the witnesses on earth, in either case" (9, 1507 f.). This was in 1527. In 1529 and 1530 Luther evidently had a later edition of the Erasmian New Testament, for he explains verse 7 without comment as to its authenticity (9, 1636). In his *Church Postil* the words are omitted (12, 535). Among recent Lutheran writers in this country, opinions are divided (*Hom. Mag.,* 28 [1904], 104; Zorn, *Die drei Episteln Sankt Johannis,* 30).

The manuscript evidence is overwhelmingly opposed to the passage, since the latter is not found in any of the uncials, and in none of the cursives till the fourteenth or the fifteenth century, namely, in codex rescr. 173, in numbers 34 and 162, and 61 (Dublin), and 629. The words are also missing in practically all the ancient versions, and are not found in the Latin versions before the eighth century. Not one of the older Greek fathers quotes the verse, nor is it referred to by any of the older Latin fathers.

Some writers, it is true, have objected to this statement, naming Tertullian (d. 220 or 240), Cyprian (d. 258), and Phoebadius (bishop of Aginnum, near Bordeaux, d. after 392) as men who had used this passage in arguments. But a close examination of the passages in question does not bear this out. Tertullian writes: *Connexus Patris in Filio et Filii in Paracleto, tres efficit cohaerentes*

*alterum ex altero; qui tres unum sunt, non unus, quomodo dictum est, Ego et Pater unum sumus* [John 10, 30], (*Adversus Praxean*, cap. 25). Thus he expressly takes his proof-text from the Gospel of John, not from the Epistle. The words of Cyprian are: *Dicit Dominus: Ego et Pater unum sumus, et iterum de Patre et Filio et Spiritu Sancto scriptum est:* ET HI TRES UNUM SUNT ( *De Unitate Ecclesiae*). But his reference is to verse 8, according to the later symbolical interpretation, which identified *pneuma, hydor,* and *haima* with the three persons of the Godhead. (Cp. the *Scholia* of Matthaei and the explanation given by Facundus of Hermiane in the 6th century.) The passage from Phoebadius reads: *Unum tam Deus,* QUIA TRES UNUM SUNT (*Contra Arianos,* cap. 45; Migne, *Patrologia Latina,* 20, 31—50), a reference which is not complete enough to permit definite conclusions.

There is only one reference which cannot be questioned, namely, that reported from the *Conventus generalis episcoporum catholicorum diversarum provinciarum Africae,* A. D. 484 (Mansi, 7, 1149). There we read, under the heading: *B. Eugenii episcopi carthaginensis fidei catholicae ratio: Et ut adhuc luce clarius unius divinitatis esse cum Patre et Filio Spiritum Sanctum doceamus, Joannis evangelista testimonio comprobatur; ait namque, Tres sunt, qui testimonium dant (perhibent) in coelo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt.* This testimony is so clear that it permits of but two explanations: either there was a manuscript in use in North Africa which contained the words or the interpolation on the basis of Cyprian's allegorical interpretation had been generally accepted.

With this one exception, it seems certain beyond a reasonable doubt that verse 7 is a later addition, being usually ascribed to the time of Priscillian (d. 385), and after him to Vigilius of Thapsus, about a century later. The verse was originally in Latin, the Greek translation being inserted in the *Complutensian Polyglot* after the transactions of the Lateran Council of 1215. Erasmus did not accept the verse in his editions of 1516 and 1518, but yielded to the pressure of the Church in 1522, because it was contained in the *Codex Britannicus* (No. 34). Robert Stephanus followed Erasmus in 1546—1569, Beza in 1565—1576, and so the words found their way into the Textus Receptus. In the German versions, that is, the Wittenberg Bibles, the verse does not appear between 1522 and 1545. As much as we love the passage, and as truly as we know that it contains divine truth, we cannot let our subjective attitude set aside incontrovertible objective facts.

# The Road to Success, or Self-Improvement.

Rev. F. E. Pasche, Morris, Minn.

(Continued from the *Theological Quarterly*.)

Cheerfulness and humor give brightness to the face, sunshine to the eyes, relieve the high tension of an argument or oration, and illuminate thought with their light and splendor. Draw up the blinds of your thoughts, open the windows of your heart, and glorify your life with sunshine. Banish all unpleasant thoughts. Be always in a happy, cheerful mood. "A merry heart doeth good like a medicine," says Solomon. Tune your mind to harmony for sleep. Clear up that cloudy countenance! Refresh, renew, rejuvenate yourself. Never go to sleep without erasing every unfortunate impression, every disagreeable experience, every unkind thought, from the mind. "Where care watches, sleep will never lie." (Shakespeare.) Imagine that the words "Good Cheer" are written all over your sleeping-room in letters of light.

Let the bright sunlight shine into your daily life. The oil of gladness makes smoother all the pathways of life. Do not permit worry to overshadow your vocation. We often see nothing but dark clouds floating overhead; but behind them is the glory of the sun. If at times it seems as if God were burdening us too much, as though the affliction lasted too long, there beeing seemingly no end, that finally we must succumb to it — nevertheless persevere, for God knows how much His child can bear. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10, 13. As a wise mariner never overloads his ship, lest it sink, so God never overburdens His child, lest it succumb. So, then, be of good cheer, have patience and say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." 2 Cor. 4, 8. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." John 16, 33. "Ye shall be sorrowful, but your sorrow shall be turned into joy." John 16, 20. "Rejoice in the Lord alway: and again I say, Rejoice." Phil. 4, 4.

Worry is a black monster, which has made many a man a physical wreck — a victim of nerves and moods; it has dwarfed them mentally and morally, and robbed them of the spontaneity and elasticity of youth; it has deprived them of needed rest and recreation, or amusement of any kind; it has made them brutes in their homes and a nuisance to their fellow-men by nervous irritability; it has hardened their sympathies, blighted their aspira-

tions, and crushed their hopes; it has sapped their courage, their self-respect, and their self-control; it shows us the specter of poverty, danger, failure, and shame.

Is this what the Creator has intended for us? Shall we sit in deepest gloom, mourn over departed joys, tremble, and despair? Decidedly not. He bids the sad-hearted rejoice. The Creator has bidden every man look up, not down. Religion casts about one an atmosphere of sunshine. The habit of looking down, talking down, is fatal to advancement. The Creator made us to climb, not to grovel. He is able to furnish enough for all. There is an abundance of food here, that will serve us all plentifully. There is plenty for everybody. And all who perceive and acknowledge this, pray, praise, and give thanks. They exclaim: "O may this bounteous God through all our life be with us, and cheer us with ever joyful hearts and blessed peace, and keep us in His grace, guide us when perplexed, and free us from all ills."

But, alas! most men are ungrateful; they wickedly forget the divine benefits, which is indeed very shameful; and properly is such an ungrateful soul reprimanded, "Do ye thus requite the Lord, O foolish people and unwise?" Deut. 32, 6. Ingratitude is a boisterous wind that dries up the dew of divine grace. Whosoever is ungrateful for what he has received is not worthy to receive more. Yea, great afflictions and punishments must come down upon those who are ungrateful to the Most High, and there will be no end of trouble and worrying for them. But he who shows gratitude for blessings received moves God to bestow still greater blessings upon him, and this will be to him the richest source of happiness and cheerfulness.

Something must be wrong when those who have inherited infinite supply are worrying about their daily bread, are dogged by fear and anxiety so that they cannot take any peace; that their lives are one battle with want; that they are always under the harrow of worry, always anxious. There is something wrong when people are so worried and absorbed mentally by a poverty-stricken attitude that it drives away all their happiness. God is not to blame. He is not dead. He has not withdrawn His hand from this world. He has not forsaken His work, as the architect leaves the house when it is finished, but He preserves all things and governs them by His paternal providence. God is not unconcerned about the affairs on earth. Of His government of the world the Psalmist says: "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh

upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works." All things and all the affairs of men are in His hands, subject to His control and direction. Even to the smallest and most trifling matters does His government extend. God cares for the sparrows; one of them shall not fall to the ground without His permission. If He cares for the meanest of His creatures, will He not care for us, His children, whom He has bought with a most precious price? Why, "the very hairs of your head are all numbered." And though troubles and afflictions may assail us, yet there shall not be a real evil in them, for they come from the loving hand of God, our heavenly Father, and are not sent for our hurt, but for our good. He overrules the evil designs of our enemies and turns them into good for us, as Joseph spoke to his brothers: "Ye thought evil against me, but God meant it unto good." Not only did Joseph become a great man, but through him God saved much people alive. In brief, God is not dead, but He lives and cares for us. We Christians know that our heavenly Father is good to His children. "We know that all things work together for good to them that love God." Hence we are exhorted: "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

We were made for happiness, to express joy and gladness, to be prosperous and cheerful. The trouble with us is that we do not trust God as we should, and consequently do not pray to Him so that His abundance can flow to us. In other words, we keep our minds so pinched, and our faith in our heavenly Father, who daily and richly provides for all, is so small, so narrow, that we strangle the inflow of supply. Murmuring people have a very sad, gray world. The trouble is not in the supply. God's bounty is as boundless as the sea, His love as deep. There is abundance awaiting every one on the globe. "Ask, and it shall be given you." Matt. 7, 7. Have we trials and temptations? Do troubles and cares cumber us like a load? Are we weak and discouraged? Let us take it to the Lord in prayer. We do not ask half enough, hence the meagerness. We are content with too little of the things worth while. It was intended that we should have plenty of everything that is good for us. No one was meant to live in poverty and wretchedness.

Grateful hearts see bounty everywhere. "Having nothing, yet possessing all things," sang the Apostle Paul. If one hope fails, that is not the end of hope; if one door closes, many others will open. Believe firmly that God will provide you with all that you

need to support your body and life, and that He will defend you against all danger, guard and protect you from all evil. Every evening lay down your head with the assuring thought: God's holy angel is near me; I need not fear my enemies, for He protects me; my faithful Guide will never leave me; I may dwell in peace and safety.

Erase, therefore, all the doubts and fears of evil, of danger, of poverty, and all the shadows of failure and shame from your mind, and do not worry. Smile and look happy, as you go about your work; carry sunshine. "Your sorrow shall be turned into joy." John 16, 20. The April showers are to bring May flowers. Worrying means discouragement, fear, doubt, lack of confidence in God's power to help, distrusting God; but these are the germs which have killed the prosperity and happiness of tens of thousands. Be, therefore, delightful and pleasurable. Let everything about you seem to rejoice in the light of your countenance.

A beautiful, sunny temper is no sign of weakness, as many suppose, but of strength and harmony of character. It shows that there is a power seated at the center of the being that knows how to administer the government. A cheerful temper is like the genial sun, in whose warm rays all men love to bask. We read Neh. 8, 10: "Neither be ye sorry; for the joy of the Lord is your strength." Joy, gladness, is twice blessed; it blesses him who is glad, doing him good like medicine, and it has the quality of contagion, communicating itself to others. Some company is cold and frigid. Bright, cheerful company irradiates warmth to everybody; the winter is past, and the birds of good spirits begin to sing!

True, there is much suffering in the world. We live in a vale of tears. A Christian, too, has to suffer. How may this stream of woe be stopped? Whoever would stop this stream must stop the source; he must overcome sin. We can overcome sin only by believing in the divine Redeemer who has redeemed us from all sins, from death, and from the power of the devil. He is the only physician who can help you. Of Him you can take remedies for all ills and every suffering; with Him you can rejoice and say, "My heart beats with joy and cannot be depressed." Jesus can free us from worry and make our hearts truly cheerful.

**Jesus will not fail me,**
**Foes who would assail me**
**Cannot reach me here;**
**Though the earth be shaking,**
**Every heart be quaking,**
**Jesus calms my fear.**

*(To be continued.)*

# THE THEOLOGICAL OBSERVER.

## "Providentissimus Deus."

*The American Catholic Quarterly Review* (July, 1920), just out, reports: "Nine cardinals, many bishops, superiors-general of religious orders, abbots, and rectors of colleges attended the celebration of the silver jubilee of *Providentissimus Deus* by the Biblical Institute, Rome, on November 24, 1919. Father Aloysius G. da Fonseca, S. J., presented the history of events that led up to the encyclical; its content and effects — especially in the matter of Biblical inerrancy. Father J. B. Frey, S. Sp., a consulter of the Biblical Commission, spoke in the name of that legislative body on the principal doctrines propounded by the papal document." — The encyclical in question at the time of its publication dispelled the notion of the "liberalism" of Leo XIII. The "oppression" of Pius X, of which Catholic Modernists complain, is nothing but the application of the principles of Leo XIII, and the latter Pope, basing on the decisions of Trent and the Vatican that "God is the Author of Sacred Scripture," has simply "pressed this definition to its logical conclusion" when he said in *Providentissimus Deus* (November 18, 1893): "Hence it matters not at all that the Spirit chose men to be instruments with which to write; as it would matter if these inspired writers, though not the principal Author of Scripture, could fall into any error. For He by a supernatural energy so aroused and impelled them to write, and so aided them in writing, that they correctly thought out, and willed faithfully to write up, and fittingly set forth with infallible truth everything, and only that, which He ordained. Else He would not be the Author of all Scripture." The Roman Church seeks to crush every tendency to higher criticism in its midst. Its advocates have formed *l'école large,* in which Father Lagrange has been a leader whose writings have been prohibited in Roman seminaries. A number of Jesuit exegetes have "failed to measure up to all the later requirements of the Biblical Commission," appointed by the Pope for fighting higher criticism. Father Hummelauer, S. J., has been declared in error because he has distinguished in Old Testament history "popular tradition, primitive history, and history." Pope Benedict XV, on June 18, 1915, ratified the following decision of the Biblical Commission: "Bearing in mind the true idea of the apostolic office and St. Paul's undoubted fidelity to the teaching of the Master, likewise the Catholic dogma of the inspiration and inerrancy of Sacred Scripture (whereby all that the sacred writer asserts, enunciates, insinuates, must be held to be asserted, enunciated, insinuated by the Holy Spirit); and weighing well the texts of the Apostle, considered in themselves, fully in agreement with the way of speaking of the Lord Himself, must one affirm that the Apostle Paul, in his writings, said nothing at all that does not perfectly agree with that ignorance of the time of the Parousia which Christ Himself said was to be found in men? Reply: Yes." (*Acta Apostol. Sed.,* July 20, 1915.) The decrees of the Biblical Commission are found in the 11th edition of Denzinger-Bannwart's

*Enchiridion* (Freiburg i. Br., Herder, 1911) and in Leopold Fonck's (S. J.) *Documenta ad Pontificam Commissionem de Re Biblica Spectantia* (Rome, Biblical Institute, 1915). They have been published in an English translation by Father Cyril Gaul, O. S. B., in *Rome and the Study of Scripture; a Collection of Papal Enactments on the Study of Holy Scripture, together with the Decisions of the Biblical Commission.* (St. Meinrad, Indiana: Abbey Press, 1919.) Rome's fight against higher criticism is interesting; it seems to defend the orthodox position, and speaks the language of orthodoxy, *e. g.*, on inspiration; but it is not our fight; for it fights for a Bible which men have wantonly decreed shall be God's Word (the Latin Vulgate, with the heretical Apocrypha); it fights with weapons of human authority (papal decisions) and for a secular purpose (the maintenance of papal absolutism). D.

## Oxford's Olive Branch.

"To the Professors of the Arts and Sciences and to Members of the Universities and Learned Societies in Germany and Austria.

"Since there will be many of you who fully share our heartfelt sorrow and regret for the breach that the war has occasioned in our friendly intercourse, and since you cannot doubt the sincerity of the feeling which engendered and cherished that old friendliness, you must, we believe, be sharing our hope for its speedy reestablishment.

"We, therefore, the undersigned Doctors, Heads of Houses, Professors, and other Officers and Teachers in the University of Oxford, now personally approach you with the desire to dispel the embitterment of animosities that under the impulse of loyal patriotism may have passed between us.

"In the field where our arms are one, our enthusiasm the same, our rivalry and ambition generous, we can surely look to be reconciled; and the fellowship of learning offers a road which may — and if our spiritual ideals be alive, must — lead to a wider sympathy and better understanding between our kindred nations.

"While political dissensions are threatening to extinguish the honorable comity of the great European states, we pray that we may help to hasten that amicable reunion which civilization demands. *Impetret Ratio, Quod Dies Impetratura Est.*"

Dr. Titius of Goettingen publishes this communication in *Theologische Literaturzeitung* (December 4), and says that it has been signed by 55 men of literary fame. He calls attention to the fact that the "amicable relations" were not broken off by the learned men of Germany; that the *Theologische Literaturzeitung* continued even during the war to report impartially the literary products in enemy countries, and declares that this policy will be "adhered to despite the defamation of our people by foreign powers." Dr. Titius thinks he may assume that because of the wish that has been frequently expressed for an amicable reunion, "a juster estimation of our people will gradually assert itself." This is, indeed, a matter devoutly to be wished, but it can hardly be hoped for. As long as "the impulse of

loyal patriotism" embraces the telling of lies, patriots will continue to lie to bolster up the original falsehoods. What is wanted for a proper readjustment is not renewal of courtesies, but justice, and, above all, the merciless exposure of all the patriotic liars that were so prominent during the war, and, in the case of Christians, sincere repentance. D.

### More Bigots.

The Ku Klux Klan proposes to invade the North, not merely to terrorize the Northern Negro as it has the Southern, but to spread "one hundred per cent. Americanism," that is, of the K. K. K. brand. Its "Imperial Wizard," Col. W. J. Simmons, informs the public that membership in his triple K organization is restricted to "only native-born American citizens who believe in the tenets of the Christian religion and owe no allegiance to any foreign country, political institution, sect, or persons." This Krowd of Kontemptible Kowards should take a course in United States Constitution and go to a Christian Sunday-school. They know neither the basic law of our country nor the abc of the Christian religion. Their organization is mainly anti-Catholic and anti-Jew. The *Nation* (January 19) says: "No right-thinking American can regard the Klan as aught but the antithesis of everything decent for which this country stands." Correct! D.

### German Religious Schools Guaranteed by the Constitution.

Disregarding protests from the American Legion, Governor Russell of Mississippi has declared that he will permit 162,000 Mennonites from Canada to settle in his State, although they are conscientious objectors to war on religious grounds, and do not send their children to the public schools, but to their own private schools, where only German is taught and spoken. "I have guaranteed," says the Governor, "religious and educational freedom to the Mennonites. I am giving them a guarantee only of what the Constitution of the United States guarantees to every one who enters its doors." (The *Nation*, January 19.) This Governor is one hundred per cent. American. D.

### President Harding a Freemason.

In one evening President-elect Harding was, by special process, passed through thirty-one degrees of Freemasonry, and made a full-fledged Mason. His advancement in the lodge had been blocked years ago after the first degree by objectors. If he had not been elected President of the United States, he would most likely still be kept in the first degree. As chief executive of our country he has become valuable to the Masons, and they have secured him for themselves. A record of the proceedings in this instance is found in the *American Tyler-Keystone* for November, 1920, p. 169, and in the *Christian Cynosure* for November, 1920, p. 196. The *Ohio-Waisenfreund* remarks suggestively: "We wonder what Harding would say if some one were to ask him to turn Catholic." The *Lutherische Kirchen-*

*zeitung* (January 22), from which we have gleaned these facts, remarks editorially: "In recent times the (Freemasons') Lodge has become so strong that it dares to force every person who is elected President to become a member of its organization. According to the Constitution of our country no religious qualification is to be required of the incumbent of an office (of our Government). The Freemasons, however, set up the selfish claim that the President of our country must be a Freemason. They act as if membership in their lodge were an indispensable requisite for an efficient discharge of his office. This is infinite arrogance, to say no more. It is pertinent to ask: Why must the President be a member of this lodge? What compelling reason is there in this secret organization, and its secret doings and practises? Has Freemasonry become a dark, secret power that can dictate to the officers of our Government? This lodge makes it necessary for the President to take two oaths: one behind closed doors by which he becomes pledged to Freemasonry, the other at Washington. However, that is the very thing for which this mother of the brood of lodges is striving, — it wants to rule. The lodge rules in France, in England, in Italy, and wherever English and French influence asserts itself. Who can tell what part was acted by this dark, secret power during the late war? This chapter, too, will some day be lighted up. — Harding submitted; that is small honor for him. His action may show political prudence, and may secure him certain advantages among lodge people, but it is, in itself, simply contemptible. His submission reveals a weakness for which we have only profound regret. Religious considerations did not influence Harding. In a religious respect it is likely that he has lost little by his action. But there are other considerations, such as, liberty, independence, genuine Americanism. These, too, are of great value. But Harding has set aside these considerations and sold himself to the Freemasons. His precedent will exert an evil influence on the Church: it will draw many into the lodge. The Church is being weakened, and there is an effort made to force her to surrender to the lodge. Enough churches have already taken up a position beneath this secret tree. The process continues until the lodge has eaten out the heart of true religion from the Church. All other lodges aid in this endeavor, but the Freemasons lead in it."

D.

## Sunday Blue Laws.

*The Dearborn Independent* (January 15, 1921) offers some interesting data concerning the so-called "blue laws," the proposed reenactment of which has so recently stirred our nation. It says in part: —

"To Connecticut belongs the honor of being the home and originating point, in our country, of the blue laws. These were contained in what is known as the New Haven Statutes, framed from the strictest English and Scotch models.

"The casual student of history is more or less familiar with

these old Puritan Sunday laws. A man, for example, was forbidden to kiss his wife on the Lord's Day, nor could a woman kiss her child; he could not shave himself; run, or even saunter about in his own garden; no work could be done; even the cooking of the Sunday meals had to be performed on Saturday. The Puritan Sunday was a day of almost continuous religious exercises, reverent behavior, and sober conduct. The punishment meted out to the violators of the sundry Sunday laws was severe — flogging, the stocks, imprisonment, fine, and so on.

"And now to-day, as in olden times, a group of citizens of the United States has become suddenly appalled at the wickedness of our nation. A great reform wave is gathering head to make the world better. And the first action of the new Puritans is a plan to return to the Puritan Sunday, and we find ourselves in the midst of a great discussion, *pro* and *con*.

"The crusaders are hard at work at the nation's capital, where they are framing drastic legislation which they hope to get enacted. They are not entirely unpractical or unbusinesslike in their methods at Washington — neither do they boast that they expect to be victorious at once. This is to be their initial drive, and if they are able even to bring about the passage of laws restricting the Sunday amusements of the District of Columbia, they will be quite satisfied. Other reforms will come later. Supporting their organization in the Senate is Senator Jones of Washington, while in the House, Representative Temple of Pennsylvania is the champion of their viewpoint. Eventually they hope to pass an amendment to the Constitution, including a code for Sunday and for divorces. Prominent in the movement at Washington are Dr. E. C. Dinwiddie and Miss Laura B. Church, both noted for their aggressive work with the Anti-Saloon League."

In opposition to the proposed Sunday laws the article quotes Dr. Manning, rector of New York's famous old Trinity Church, as follows: —

"First, such a method would be an unwarranted invasion of proper individual liberty. We have no right to attempt to compel the observance of particular religious customs. It is right for the law to restrain needless business on Sunday so as to secure Sunday as a day of rest for all. As far as possible the law should give to all a day of freedom from ordinary occupations, a day which they may devote to religious observance, if they so desire. Further than this the law may not rightly go.

"Secondly, I object to any revival of the Puritan Sabbath in the interest of Sunday observance and in the very name of religion itself. A great deal of the present-day laxity is a reaction against the exaggerated severity of those times. The Puritan idea of Sunday was always a mistaken one, and it never represented a consensus of the opinion of the Church. It never represented more than the peculiar views of a relatively small class of Christians. There is

not a word in the New Testament which supports such an idea of the Sabbath. On the contrary, our Lord rebuked the Puritans of His day and told them that the Sabbath was made for man, and not man for the Sabbath." MUELLER.

### The Pope and the Iednota.

Concerning the recent movement in Czecho-Slovakia, centered in the clerical society called "Iednota," the *Biblical Review* (January, 1921), quoting Mr. Sherwood Eddy in the *Congregationalist*, writes: "In five months about 200,000 have joined the movement. The whole nation is now in a state of transition. A national Church like that of England may be formed. I have just met the national leader of this new movement. They have adopted for their services the national language; they stand for a married priesthood, an open Bible, and the whole position maintained by Hus at the beginning of the Reformation five centuries ago."

The attitude of the Roman Pontiff towards this new movement is clearly defined in an address held before the College of Cardinals, convened in secret session in the Vatican on December 16, 1920. In this address, which is published in the *Acta Apostolicae Sedis* (December, 1920), the Pope declares: 1) That having in vain tried to bring back the Czecho-Slovak priests to duty and sanity (*ad officium sanitatemque revocare*, p. 585), he most vehemently declares himself in favor of the decision of the bishops that the Iednota be dissolved (*ut generalis consociatio Cleri Czeci, Iednota quae dicitur, dissolveretur*, p. 586), and that in its place diocesan societies be organized under the jurisdiction of the bishops; 2) that where the Iednota have injured the discipline of the Church by preaching in the vernacular (*et ea in vulgus praedicando attulisset detrimentum ecclesiasticae disciplinae*, p. 586), the integrity of the Church, where it has been violated, be restored (*integritatem, ubi violatam vidissent, restituerent*, p. 586); 3) that, since to a large extent the power and glory of the Latin Church depends upon the celibacy of the priests (*Constat enim, si Latina viget floretque Ecclesia, magnam partem roboris gloriaeque eius ab ipso clericorum caelibatu manare*, p. 587), it should for this reason be carefully preserved; because *"fore numquam, ut haec Apostolica Sedes sanctissimam eam maximeque salutarem legem caelibatus ecclesiastici aliqua ex parte extenuando mitiget, nedum aboleat,"* p. 587; 4) that the innovations, which some have tried to introduce into the discipline of the Church, pertaining to the vernacular, shall never be approved by the Holy See (*Negamus eas, quas nonnulli contendunt inducere in Ecclesiae disciplinam, exactas ad popularem rationem, rerum novitates, unquam ab Apostolica Sede approbari posse*), p. 587. — This attitude of the Pope reminds one of the words of Luther, in which he says that because of the decrees of men there is to-day a greater bondage than has ever been under the Law. (St. L. IV, 670.) MUELLER.

# BOOK REVIEW.

*Concordia Publishing House, St. Louis:* —

1. **He Loved Me, and Gave Himself for Me.** For the Quiet Hour during Holy Week. *W. H. T. Dau.* 90 pages. 50 cts.

When the Rev. Charles A. Berry sat in his study in Bolton, Lancashire, England, late one night, a poor girl rang his door-bell. "Are you the minister?" she asked. "Yes." "Then I want you to come and get my mother in." Berry, thinking it was some drunken brawl, said, "You must get a policeman." "O no," said the girl, "my mother is dying, and I want you to get her into salvation." The girl lived about a mile and a half from Berry's residence. She was determined that he must come with her. He went. He found the place to be a house of ill fame. In the lower rooms people were drinking and telling lewd stories. Upstairs he found the poor woman dying. He sat down and talked to her about Jesus as the beautiful example and praised Him as a teacher and a leader. The woman looked at Berry out of her eyes of death and said, "Mister, that's no good for the likes of me. I don't want an example. I am a sinner." There Berry was face to face with a poor dying sinner and had no message of comfort and peace for her, no sweet Gospel of Him whose blood cleanses us from all sin. Berry then thought of what his mother had taught him, and he told the dying woman the old story of God's love in Christ, whether he himself believed it or not. "Now you are getting at it," said the woman. "That's what I want. That's the story for me." Berry later, in telling the story to a brother clergyman, said, "I got her in, and I got in myself."

This story, taken from life, brings to our attention anew how utterly helpless and comfortless those are who have "another gospel, which is not another," and a Jesus who exists only in the imagination and who is powerless to save from sin and death. "Let no man deceive you, friends," says Prof. Dau in his new Lenten booklet, "with sham exhibitions of a fictitious Jesus: the Jesus whom you really need is not the respectable gentleman to whom your honorable citizen would take off his hat, not the intellectual celebrity with whom your university man would spend an occasional hour, nor the pattern of moral perfection to whom your Pharisee would pay homage; nor the benevolent dispenser of rewards to whom the complacent churchgoer looks for the crown and the palms; nor the frenzied social worker who wants to save degraded men by soap and public baths and higher views of life. No; the Jesus whom you need is only He of whom you can say, 'He loved me, and gave Himself for me.' For Him let us raise again throughout the wide earth the call of the ancient seer, 'Look unto Him and be ye saved, all the ends of the earth.'" "It is the sacrifice which He offered in our place that makes Jesus what His name signifies: the Savior. This teaching of the vicarious living and dying of the Son of God for sinners is the Holy of Holies of the Christian religion. Jesus may be anything else, but He is no Savior to any person who does not accept Him as the divinely appointed proxy who effects the sinner's atonement with his offended God, that is, who makes God to be at one again with the sinner whom He had to curse." "This evangelical Jesus is the true Jesus of the Scriptures; every other Jesus that is pro-

claimed to men is a caricature, a Moses, or a Plato, or a moral reformer with a Christian cloak thrown around him. Such a Jesus will save no man, bring comfort to no human heart when the sorrow of all sorrows, the sorrow over one's sins, overwhelms it, but will only deepen its despondency and confirm it in despair." "The death of Jesus is embedded in the creeds of Christendom as a priceless jewel set in gold." "The offer of salvation by Jesus means simply that we accept Jesus Himself, not that we believe all manner of excellent things about Him."

To His disciples Jesus says, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." The Lenten booklet by Prof. Dau is a bold and clear testimony unto Jesus, the only Savior, in these days when the light of the pure Gospel of salvation is not only very much obscured by false teachings of various kinds, but when, even in so-called Christian denominations and from so-called Christian pulpits and by so-called Christian preachers, often a Jesus is preached who "would be pronounced counterfeit by Jesus Himself: the Jesus of the hero-worshiper, the Jesus of the ethical culturist, the Jesus of the philanthropist, the Jesus of the altruist, the Jesus of the socialist, and a score of other Jesuses that are being exhibited on the lecture platform, in newspaper articles, in magazines, in novels, even on the screen in photo-plays."

The accusation which has been made, especially by the Roman Catholic Church, against those who teach the Scriptural doctrine of salvation by grace alone, namely, that thereby the Christian is given a license to sin, and that a life of good works is not encouraged and not given its proper valuation, has also been very well taken care of in Prof. Dau's admirable booklet. He says: "Thus received by faith, this Christ for us becomes the source of our holy endeavors. As from the vine the branches draw the sap that makes them bear fruit, so Jesus is the impelling force for our pure thinking, clean speech, and honest and loving acts." Prof. Dau speaks of "the nine thousand nine hundred and ninety-nine different ways of Christian feet-washing," and adds: "In this way the disciples' loyalty is put to proof. It is easy to be a soldier on dress parade, but the supreme test that shows what stuff the soldier is made of comes in the mud of the trenches and the carnage of the battlefield. It is delightful and affords a pretty sight to sit in your Sunday clothes in a beautiful church and listen to a tuneful choir, a magnificent organ, and an eloquent preacher; but to go out into the highways and behind the hedges and plead with the castaways and reprobates of humanity: 'Why will ye die?' — that requires all the force of a strong conviction within." "The service which the Master demands is a copy of His own life. 'Do as I have done!' that is the Master's comprehensive order."

The first of the seven brief Lenten addresses given in the booklet was delivered at Zion Lutheran Church, St. Louis, on Palm Sunday, 1910, and the others at the Noonday Lenten services at Wood's Theater in Chicago on Maundy Thursday and Good Friday, 1919 and 1920. In these Lenten addresses we do not hear the learned theological professor lecturing to his students, but the Gospel-preacher speaking in plain, simple, forceful language to the common people, proclaiming to them during the season of Lent the simple and wonderful message of the Savior. It is therefore not

a book written for preachers only. Our pastors will do well to put it into the hands of their people and encourage them to read it, especially during the season of Lent. It will also make an excellent gift for catechumens, in remembrance of their Day of Confirmation. FRITZ.

2. **Hold Fast That Which Thou Hast!** Words of Encouragement, Warning, and Admonition to Our Confirmed Youth. Adapted from *W. Ziethe*. 74 pages. 25 cts.; gilt edge, 35 cts.

This English adaptation from an acknowledged German standard is an improvement upon the original. Its contents are genuine food for the soul, and as regards form, the booklet is a delight to the eye.

3. **Lutheran School Journal** (*Schulblatt*). An Educational Monthly. 56th year. January, 1921.
4. **Young Lutherans' Magazine.** Vol. XX, No. 1.
5. **Lutheran Guide.** Vol. XXIX, No. 1.
6. **Lutherisches Kinder- und Jugendblatt.** 49. Jahrg., No. 1.
7. **Fuer die Kleinen.** 26. Jahrg., No. 1.

The editorial work on these periodicals for our teachers, youths, and children continues to be good, helpful, and inspiring.

8. **Psalm 97.** Cantata: Mixed Choir and Soli. *Ernst I. Erbe.* 80 cts.

This musical rendition of the majestic Ninety-Seventh Psalm is full of splendid chorus parts and tuneful melodies for every voice. D.

*The Gorham Press:* —

**Creation Ex Nihilo.** The Physical Universe a Finite and Temporal Entity. By *L. Franklin Gruber.* 316 pp., 5×7½.

This, if we mistake not, is one of the most notable contributions made by American Lutheranism to general apologetics. Dr. Gruber, who is a member of the United Lutheran Church, sets out to prove from premises of reason the creation of the world out of nothing. His argument may be summed up as follows: Materialistic science, and this includes the theory of Evolution, proceeds on the assumption that the universe has had no beginning, is eternal, and will endure forever. As a necessary corollary of this thesis, science assumes the infiniteness of the universe. In other words, the material universe is presumed to be infinite both in duration and in extent. Hence, in order to establish from scientific premises the creation of the world *ex nihilo*, it will be necessary to prove only that the universe is limited in space. Also, if it is proven that matter has only transitory existence, the scientific proof has been furnished that it has had an origin. The cogency of this is evident when it is understood that a created universe is necessarily limited in space, even as an eternal universe would necessarily be limitless. This, in outline, is the substratum of Dr. Gruber's argument.

In his book, Dr. Gruber first discusses the various speculative theories as to the origin of the universe, and these are contrasted with the Scriptural ideas of creation *ex nihilo*. In chapter 2 it is pointed out that even from the standpoint of science or of philosophy, the materialistic explanation is inadequate, since the materialistic scientist must continually assume as working hypotheses unproven theories that are at least as much matters

of faith as the Christian's God. The various naturalistic theories regarding the origin of life are examined and found untenable. In chapter 3 it is shown by a process of elimination that the universe must necessarily have been God-created. This section, in which the author sets forth the relations of matter and spirit, is in itself a very fine, though compressed, dialectic argument against materialism. In chapters 4 and 5 the finiteness of the universe is proven on the basis of generally accepted theories of astronomy. The reasoning especially from the aggregate light of the stars is very beautiful. (The reviewer must admit that he has not been able to check up on the mathematical illustrations pp. 129 to 144.) The temporal nature of the universe is treated in chapter 6 on the basis of what we know about energy and the laws of nature. This argument is continued in chapter 7, which contains many interesting and fascinating paragraphs in which the very latest researches of British, German, French, and American physicists are laid under contribution. Chapter 8 presents the argument from design. In this section one is somewhat disappointed with the limited space devoted to evidences of design in organic nature. The concluding chapter treats the testimony of Scripture and points out the absence of any real conflict between empirical science and revelation.

This, in general, suggests to the reader the line of argument contained in Dr. Gruber's thorough and learned discussion of the scientific argument for a finite, a created universe. The complete mastery of the latest theories in physical science, the beautiful articulation of the various lines of proof, the objective spirit in which the book is written, these qualities, in their conjunction, mark Dr. Gruber's book as a valuable contribution to general apologetics. GRAEBNER.

*A. Deichertsche Verlagsbuchhandlung Werner Scholl, Leipzig, Germany:* —

**Die Echtheit des Johannesevangeliums mit besonderer Berucksichtigung der neuesten kritischen Forschungen.** Ein Vortrag von *Lic. theol. Heinrich Appel*, Pastor in Kastorf, Mecklenburg-Schwerin.

In this publication of 37 pages Pastor Appel investigates the charges of modern higher critics (Bretschneider, Baur, Harnack, Juelicher, Bousset, Wellhausen, Heitmueller, Spitta, etc.) preferred against the authenticity of the Johannean gospel. Clearly, compactly, and convincingly the author states the proofs for the authorship of John, and strikingly demolishes the *Quellenhypothesen* of Wendt, Spitta, Schwartz, and other destructive critics. While we heartily recommend this lecture to the earnest perusal of such as are interested in this vital subject, we wish to call attention to several assertions with which every believer in the verbal inspiration of the Bible must find fault. Statements such as these: "Das zeigt sich auch dort, wo er die Synoptiker *korrigiert*," p. 30; "Und die ewigen Missverstaendnisse? Ging es bei diesen wichtigen Eroerterungen ohne solche ab? Dabei moegen sie von dem Evangelisten immerhin des oefteren ungeschickt zum Ausdruck gebracht sein," p. 33, really deny both the trustworthiness as well as the inspired character of the words of which the apostles themselves declare that they are the divine words of the divine Savior. MUELLER.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I. — APRIL, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

PROF. W. H. T. DAU, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.


## CONTENTS.


| | PAGE |
|---|---|
| "Unless I Am Overcome with Testimonies of Holy Scripture." | 97 |
| Confessionalism of the Missouri Synod | 105 |
| The Theological Observer | 117 |
| Book Review | 122 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "April 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. APRIL, 1921. No. 4.

## "Unless I Am Overcome with Testimonies of Holy Scripture."

PROF. W. H. T. DAU, St. Louis, Mo.

A number of conflicting interests were represented at the German Diet at Worms which was opened January 28, 1521, and closed May 25, but none could compare, as regards dignity and practical importance, with the two interests which clashed in the great hall of the *Bischofshof* as the sun was setting April 18. The dusk of evening that was dimming the splendor of that gorgeous scene was prophetic of the gloom that was settling on a false principle of authority in religion; the lone figure that stood before the tribunal of earth's mightiest Caesar and calmly voiced his determination not to yield to the order of an autocrat in an affair of conscience, was a flaming torch, typifying the "light at eventide" [1] of which the prophet spoke. The empty seats of Aleander and Caraccioli, the papal nuntii, at that session of the Diet were a practical confession of their inability to match their man-supported claims of power against the God-given power which sustains the confessor of God's Word. Numerically, the odds were against *Luther;* spiritually, *Rome's* case was hopeless. The man with the Bible represents the true majority.

The division between Luther and the Curia had been drawn in ever sharper lines since the day when the Wittenberg professor had modestly raised the question: By what right is forgiveness of sin sold? During the forty months, until Luther started on his memorable journey to Worms, the question had been debated by the best talent that Rome could oppose to Luther; Luther had stood his ground against each of them, and as his knowledge of Rome's principle in the argument widened, his conviction that the

1) Zech. 14, 7.

principle was essentially false had gained in intensity. From the original questions that had been cast up: What is an indulgence? What is purgatory? What is a penance? What is repentance? etc., Luther had advanced to the *sola Scriptura* principle of authority in matters of faith. The concluding statement of his speech before the Diet sums up the conviction which had been matured in his mind during eighteen years of intensive Bible-study, two-thirds of which time he had spent in spiritual slavery to monasticism and in mental slavery to scholastism.

"If the day," says Walther, "on which Luther published his Ninety-five Theses against the abomination of papal indulgences can, in a way, be called the birthday of the Reformation, the day on which Luther — in 1503 — for the first time held in his hand the entire Bible might well be called the day of its conception." [2] A happy thought! Luther's discovery of a copy of the complete Bible in the library of the University at Erfurt was greater than the discovery of America by Columbus which had occurred a decade sooner: the mariner of Genoa gave back to the world a lost continent; the friar of Wittenberg reopened to men the spiritual world of truth and righteousness and the royal highway to heaven in Christ. Luther's find in 1503 has occasionally been overemphasized by enthusiastic orators. Luther had, of course, known of the existence of the Bible even in his boyhood, and had heard and learned by heart portions of it. It had always been to him the revelation of God. But not until his days at the university did the Bible begin to be to him the exclusive source of infallible truth and the touchstone by which he tested all that he heard and read for its content of truth. A remark of one of his professors, Jodocus Trutfetter ("Dr. Eisenach"), aided him greatly towards a true estimate of the authority of Scripture. In 1518, when Trutfetter had become very bitter against Luther, whom he regarded as a precocious upstart in theology, Luther reminds his former teacher of a truth that he had learned from him: "If you will bear with the boldness of a pupil and a most obedient servant of yours, namely, myself, I would like to say that you are the first person from whom I learned that we are to yield faith only to the canonical writings, while we are to use all the rest critically, as the blessed Augustine, yea, Paul and John command." [3]

2) Dr. Walther, in *L. u. W.*, 1882, p. 49. To this article we are indebted for a number of the references that show the development of Luther's Biblicism.

3) XV, 413.

One reason why Luther entered the cloister in 1505 was, because he hoped to obtain in the seclusion of the monastery that leisure for searching the Scriptures for which his bruised spirit was yearning. And one reason why the canonical duties of his order became so irksome to him was, because the canonical hours, the cloister chores, and the begging excursions in which he had to engage took him away from his Bible. He became a genius in finding time for his Bible amid the routine of cloister-life; to his colleagues he was a Bibliomaniac. His brother monk and former teacher at the university, Bartholomew von Usingen, one day reproved Luther when he found him again poring over the Latin Bible bound in red leather which has since become famous, and said: "Bah, Brother Martin, what is the Bible! We must read the old teachers; they have extracted the quintessence of the truth from the Bible." [4]

For years, however, Luther's view of the authority of Scripture had remained encumbered with a baneful inconsistency: his reverence for the Roman Church and the authority of the Pope. There were occasions when he felt distracted over the discovery that Roman theology and Bible teaching clashed. He was anxiously casting about for means to harmonize the difference. He was wavering between the Roman *fides implicita* and the Christian *fides explicita*. He described his state of mind in this period in 1538, in the preface to a collection of theses for theological debates: "Many good men extolled my Theses, but it was impossible for me to acknowledge them to be the Church and instruments of the Holy Ghost. I looked up to the Pope, the cardinals, the bishops, the theologians, the jurists, the monks, and expected the Spirit from them. For I had gorged and filled myself with their teaching to such an extent that I did not realize whether I was asleep or waking. And after I had overcome all arguments with the Scriptures, I could in the end, even with the grace of Christ, scarcely get over this one point, except with the greatest difficulty and anguish, *viz.*, that we must hear the Church. For the Church of the Pope I regarded (and that with all my heart!) as the true Church, with much greater stubbornness and reverence than these abominable parasites are doing who are nowadays glorifying the Church of the Pope to spite me. If I had despised the Pope as his eulogizers are now doing, I would have believed that the earth must swallow me up that very minute, as it did Korah and his followers. But,

4) Walch, XXII, 35.

while waiting for the verdict of the Church and of the Holy Spirit, I was peremptorily ordered to keep silent, and my superiors appealed to the prevailing custom. Frightened by the authority of the name of the Church, I yielded and declared myself ready to Cardinal Cajetan at Augsburg to keep silent, begging him humbly to impose silence also on the clamorous opposition party. But he not only refused my request, but added that if I did not recant, he would condemn me and all my teachings, whatever they might be. But at that time I had already been teaching the Catechism with no little success, and I knew that the Catechism must not be condemned, and that I must not permit this to be done, lest I should deny Christ.[5])

This means that in 1518 Luther was still troubled with the fearful qualms which an erring conscience can create. He was convinced that in his "Catechism," his Christian instruction for laymen, he had proclaimed unalloyed Bible truth, but he did not see that he must go on proclaiming those truths in opposition to papal decisions. The glamor of the Pope's exalted station in the Christian Church overawed him. It was this reflection which wrested from Luther the promise which he gave to Cajetan at Augsburg in 1518, *viz.*, that he would henceforth keep silent, provided his adversaries were enjoined from writing against him. The ruthless insistence of the Cardinal at that time, that Luther must recant everything that he had ever written, is now seen, in the light of later developments, to be an act of the permissive providence of God, by which the antibiblicism of Rome was to be revealed. In the haughty bearing of the Roman prelate Luther had the first taste of the fatal self-consciousness of papal absolutists, who seemed to feel it as a humiliation to be asked to prove any point in their position to an inquirer who questioned the correctness of their position. *Sic volo, sic jubeo; stat pro ratione voluntas,* that was the spirit in which Cajetan met Luther. Luther's criticism of a papal malpractise was never examined as to its intrinsic merit, but was resented *a priori* because it involved doubt or denial of the Pope's supremacy and the finality of his utterances. That explains the remarkable animus displayed by all who entered into debate with Luther. While Luther was discussing a dogmatical question, his opponents were defending the practical issue whether there can be any question raised in regard to anything that the Pope does or permits. Luther at Augsburg still distinguished between the Pope

5) XIV, 452.

and the Church; his opponent had lost all appreciation for such a distinction. Luther's twofold Appeal in 1518, from the Pope ill informed to the Pope to be better informed, and from the Pope to a general council of the Church, drew from well-meaning Catholics a pitying smile. It afforded amusement to the frivolous Italians who were conducting the affairs of the Church. *O sancta simplicitas!* they must have exclaimed when they heard of the action of this *bon Christian* in Germany, that is, of this blooming fool who was indulging in the senseless luxury of having a conscience in religious matters different from the will of their papal master. It roused the fanatical zeal of the great multitude of dependents upon the Curia who made a living, and that, a very good living, by preaching the religion of the Pope. Erasmus, with his extensive knowledge of the world, sized up the situation created by Luther's Theses correctly when he declared that Luther's only crime was that he had touched the Pope's crown and the monks' bellies.

Luther struggled long against admitting this view of the situation as the correct one, at least as far as it involved the person of the Pope. But the inexorable logic of tyrannous practises was forcing the issue step by step to the point at which every autocrat arrives sooner or later, the appeal to physical force. The debate at Leipzig in 1519 had a clarifying effect on Luther's view of the real issue which he had created. He had arranged that debate with Eck at Augsburg, however, not for himself, but for his colleague Carlstadt. Eck had been watching Luther's conduct during the interviews with Cajetan, and saw the opportunity for gathering fame and emolument which the crushing of this inconvenient monk opened up to any one who would defeat him in an argument. By unscrupulous tactics he had brought it about that Luther was drawn into a debate which he had arranged for another, that Luther became the principal to this debate, and that by the addition of the notorious thirteenth thesis the subject of the debate was changed from that of man's free will in spiritual matters to that of the supremacy of the Pope. During the debate on this subject which Luther had not chosen, Luther noticed with painful surprise that Eck's entire argument was built on tradition and human authorities, with a disregard of the teaching of Scripture. "It is no small wonder to me," he remarked in his rejoinder to one of Eck's eloquent excursus into the realm of patristic teaching, "that the Doctor has undertaken to establish the divine right of the papacy, and that to this day he has not adduced one syllable from

*Scripture* in support of his claim, but only statements and certain actions of the *fathers,* and that, such as contradict each other." Even when Eck attempted a Scripture-proof, he offered it on the strength of the interpretation which some Church Father had given to the passage in question. "He has built up his argument on the words: 'Thou art Peter, and upon this rock I will build My Church,' which words, he says, have been interpreted by Augustine thus: 'Upon this rock, that is, upon Peter,' and this interpretation, he says, was never revoked. I answer: What is that to me? If he intends to argue against me, he will first have to harmonize his citation with the contrary statements of Augustine. For it is certain that Augustine has frequently interpreted 'rock' as referring to Christ, and in scarcely a single instance has he referred it to Peter. Accordingly, Augustine is speaking more on my side than against me. But even if Augustine and all the fathers had understood the rock to mean Peter, I should oppose him single-handed, on the authority of the apostle (that is, by a divine right), who writes 1 Cor. 3: 'Other foundation can no man lay than that is laid, which is Jesus Christ,' and on the authority of Peter in his First Epistle, chap. 2, where he calls Christ a 'living stone' and a 'corner-stone,' and teaches us to be 'built up a spiritual house.'" [6]

The numerous clashes in which he had to engage with leading Romanists after the Leipzig Debate made it ever clearer to Luther that Rome was determined not to bow to the authority of Scripture. When Rome, upon the instigation of Eck, closed the case against Luther by excommunicating him, unless he recanted within three times twenty days, Luther was convinced that he had come to the parting of the ways with the papacy, and proceeded to exhibit with crushing evidence Rome's false principle of authority in religion in his three great reformatory writings of 1520. In his *Appeal to the Christian Nobility of the German Nation* he compares Rome to the walled city of Jericho. "May God now give us," he exclaims, "one of the trumpets by which the walls of Jericho were thrown down. . . . The second wall is . . . the claim that they alone are masters of the Bible. Although their whole life long they learn nothing in it, yet they presume to say that they alone understand it, and juggle with such words as that the Pope cannot err; be he bad or good, one cannot teach him a letter! It is for that reason that so many heretical and unchristian, yes, unnatural laws stand in the Canon Law. . . . The third wall falls of itself when the

6) Loescher, *Vollstaend. Ref.-Acta,* etc., III, 357 f.

first two are down; for when the Pope acts against Scripture, we are bound by Scripture to punish and compel him." [7])

In his *Babylonian Captivity of the Church* he demolished the entire sacramental theology of Rome by measuring it against the sole authority of the Scriptures and denouncing the favorite claim of Rome's dogmaticians, that the Bible itself derives its authority from the Church, because the Church has determined what is the Bible. With overwhelming force he showed that faith in the Scriptures springs from the Scriptures, not from some papal deliverance concerning the Scriptures, that the Bible is self-authenticating, and exerts its power on man by its inherent virtue. "The Word of God is in an incomparable manner superior to the Church, and the Church has no power over Scripture to set up, ordain, or do anything, but is a creature that must itself be set up, ordained, and created by Scripture. Who could give birth to his own father or mother? Was there ever any one who first produced his author? . . . It is a shameful, iniquitous servitude that a Christian man, who is free, is subjected to when he is made to submit to other than the divine and heavenly doctrines. . . . At this point Christian fraternity ceases: the shepherds have become wolves, the servants tyrants, the spirituals worldlings." [8])

In the Dedicatory Epistle which Luther appended to his treatise *On the Liberty of a Christian Man* Luther addressed Pope Leo X as follows: "Do not listen to the sweet sirens who are saying to you that you are not a mere man, but that there is in you a mixture of God, who has authority to command and require anything. This is not going to be, you will not accomplish it. You are a servant of all the servants of God, and in a more precarious and miserable state than any other man on earth. Be not deceived by those who lie and fawn to you, saying that you are a lord over all the world, who will suffer no one to be a Christian except he is subject to you, and who prate to you that you have power over heaven, hell, and purgatory. They are your enemies, they seek to destroy your soul. As Isaiah says: 'My well-beloved, those who praise and exalt thee cause thee to err.' [9]) All who say to you that you are above a council and above Christendom in general err. All who ascribe to you alone authority to interpret the Scriptures err," etc.[10])

---

7) X, 266 ff. 8) XIX, 4 ff.; especially cols. 108. 112. 113.
9) Is. 5, 1. 9. 16; freely, according to the Vulgate.
10) XV, 783—795.

By a miracle of divine Providence Luther was summoned to Worms against the strenuous efforts of the papal legates and the Romanist party at the Diet. Appealing to the accepted Canon Law and to age-long practise, the representatives of the Pope had argued for nine months to the Emperor, to individual members of the Diet, and to the whole Diet in plenary sessions, that by the two bulls of excommunication[11]) Luther's case had become *res adjudicata,* settled with absolute finality by the only authority on earth that had jurisdiction in such a case (*Roma locuta est!*), and that to summon Luther for a hearing before the Diet would not only mean to reopen his case, which the Diet had no right to do, but it would also mean a practical denial of the supremacy of the Pope and, ultimately, a subversion of every other authority, since all authority of men in any condition of life was derived from the plenitude of spiritual and secular power with which the Pope was vested by Christ. The Diet which listened to Luther was in Rome's estimate an abomination: rebels giving an audience to an apostate. But the principle which Luther had been advocating for the last three years and a half had leavened a goodly part of Germany. Papistic arguments failed to impress men who believed that Scripture is above the Pope; and when the citation of Luther could not be averted, Rome's principal *chargé d'affaires* at the court of Charles V set to work, after the summons had already reached Luther and had been accepted, to change the purport of the citation, and succeeded in arranging a program for Luther's hearing on April 17 by which a gag was put into Luther's mouth, and he was told that he had been summoned only to state whether he would recant. To the very last the principle of autocracy was applied to Luther. But once more a higher Power thwarted the tyrannical design of Rome, and it is to that interference that the world owes the great speech of the Reformer of April 18, which rang out in the glorious appeal to the Scriptures.

That day at Worms is the birthday of the Lutheran Church: from its incipiency the Lutheran Church is cradled in the *sola Scriptura* principle. It came into existence as the standing antithesis to every false principle of authority in matters of faith and conscience. It started on its remarkable career as the great spiritual teacher of men who inculcated upon men the truth that in

---

11) *Exsurge Domine,* June 15, 1520, and *Decet Romanum Pontificem,* January 3, 1521.

the domain of man's spiritual interests the Word of God is the supreme and sole arbiter. That principle is the vital element in the faith of Lutherans, and with that principle — and the other which is embodied in it as its most precious content, *sola gratia* — the Lutheran Church stands or falls.

---

# Confessionalism of the Missouri Synod.

Prof. W. H. T. Dau, St. Louis, Mo.

## 4. Quality and Character.

### *A. Absolute or Relative Necessity of Symbols?*

> It is, indeed, true that the Symbolical Writings are not, as some have claimed, of absolute necessity; nor are they supplements to an insufficient norm. But their necessity, as has at all times been asserted and attested by the orthodox teachers of our Church, is of a hypothetical nature — a so-called necessity of expediency, produced by existing circumstances.
>
> *Dr. Walther, in Preface to "Lehre und Wehre," 1877.*[1])

In the issue of March 21, 1862, a contributor to the *Lutheran Observer,* who signs himself "Spener," sets out to exhibit the sterility of symbolism. His exhibit is the German population of St. Louis, where the old symbolic system imported from Europe more than twenty years ago has been in operation, he says, without let or hindrance all this time, and in twenty years has succeeded in winning for its church out of sixty thousand Lutherans from Europe only five thousand. The writer declares this result a *testimonium paupertatis* for symbolism. He is gracious enough to say that he does not wish his remarks to be understood as a stricture upon his brethren of the old symbolical faction, especially not upon those of St. Louis, whom he regards, from all that he knows about them, as good, learned, and pious men. He merely wishes to point out to them "that their *system* is wrong," and it is this system which he and others oppose.[2])

Our interest in this episode at present is merely this: to show that within the first quarter of a century of the existence of the Missouri Synod its confessional attitude had led to the coining of catch-words by which its fidelity to the Symbols of the Lutheran Church was to be designated — "symbolism" and "symbolists."

---

1) p. 4.

2) *Lehre u. Wehre,* 1862, p. 152.

The terms really were not of American mintage; they were imported from Germany. But they were vigorously applied by Lutherans who otherwise prided themselves on their sterling "Americanism" and were apt to treat everything foreign with a condescending pity — they were applied by these Lutherans to the Missourians because of their consistent confessionalism, which was felt by outsiders to be so thorough-going and pronounced that they declared it the Missouri Synod's "system."

The term "symbolism" was meant as an opprobrium: its intended signification was that the Missourians were overstating the necessity of the Confessions of the Lutheran Church. It is, therefore, both reassuring and instructive to the present generation of Missourians to know the exact position of the founders of the Missouri Synod on the question of the *necessity* of the Lutheran Confessions. The evidence before us shows that at no time has their zeal in behalf of the Confessions led the teachers of the Missouri Synod to the extreme of claiming for the Confessions an *absolute* necessity — a necessity that would imply that for the preservation of the Church and the salvation of souls the Holy Scriptures are insufficient. In their view the Lutheran Confessions, as well as confessions in general, are emergency measures, conditioned upon circumstances arising in the life of a churchly society. Their chief use was for purposes of defense: over against false teachers, who appealed to Scripture as they proposed to interpret it, the Church by means of a public confession declared what the true meaning of the Scriptures on a given doctrinal matter is, and has always been held to be by true believers. If there had never been any false teachers, there would have been no need of Confessions.

In the official literature of the Missouri Synod this point was made clear at a very early time.[3] In 1849 Walther published an article, inscribed, "Why Must We Cling Firmly, Even in Our Day, to the Confessional Writings of Our Evangelical Lutheran Church?" In this article he said: —

" 'Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world,' [4] that is the pathetic utterance of the Apostle John

3) *Der Lutheraner* had become the property of the Synod by gift of Prof. Walther at the session of the First Convention on Tuesday, April 27, 1847. Walther was asked to continue his editorship of the paper, and was given twelve assistants. See *Minutes*, p. 7 f.

4) 1 John 4, 1.

in his First Epistle, and at all times the Christian Church has had to reiterate this pathetic statement. As often as God had the wheat of His pure Word sown, He was promptly followed by the enemy, who sowed the tares of false doctrine at the same time. The deplorable consequence was that a multitude of factions arose within the Christian Church, which are distinguished and separated from one another by the different tenets which they hold and profess. Accordingly, the majority of these factions have laid down in writing certain confessions of faith, containing the teachings because of which they are separate from others and on the basis of which they have united all their members in a distinct ecclesiastical society. Now, the books containing such confessions of faith of entire factions in the Church have of old been denominated by the foreign term *symbols,* or *symbolical books.* This is a Greek word, and means as much as *standard,* or *watchword.* As soldiers by means of their standards and watchwords are able to distinguish friends and foes, even in disguise, so by means of his symbols, or public confessions of faith, a member of a party in the Church can easily distinguish those who are for or against his faith. . . .

"The doctrine contained in these [Symbolical] Books was first orally professed before the whole world by those who were first called Lutherans, and was then deposited in written form in these books for all time to come. On the basis of the doctrine contained in these books, and on no other, the first Lutherans became united, also externally, in ecclesiastical communions. On this basis, then, the Lutheran Church was founded, for from this doctrine it derives its origin, and by its means it is distinguished from all other parties and communions that exist within the Christian Church. Accordingly, any one who says: I want to be a *Lutheran,* pledges himself at the same time to the doctrines contained in the Symbolical Books of the Lutheran Church. And any one who declares that he wants to be a *Lutheran preacher* attests, not only that he regards the articles of faith contained in these books as true and right, but also that he is willing, by the grace and with the strength which God will grant him, to preach, defend, and spread these articles. On the other hand, whoever rejects the doctrine contained in the Symbols of the Evangelical Lutheran Church is not a real Lutheran, as little as a person rejecting anabaptism is an anabaptist, or one arguing against the teaching of Zwingli a Zwinglian, or one who rejects the Bible a Christian. For as Christians in

general are, by the *Bible,* distinguished from Mohammedans with their *Koran,* so a Lutheran Christian in particular is, by *his* Symbolical Books, distinguished from all other Christians with *their* symbols. . . .

"It is folly to oppose the Bible to the symbols. The Bible is, so to speak, God's pledge to us, while the symbols are our pledge to God. The Bible represents God's appeal to men: Do you believe My Word? The symbols are men's answer: Yes, Lord, we believe what Thou hast spoken. The Bible is the mine in which all the treasures of the wisdom and knowledge of God are hidden; the symbols are the treasure-houses in which, as in a spiritual storehouse and armory, the Church has deposited the treasures which in the course of centuries were, with much labor, dug from the Bible-mine and brought to light. The Bible with its teachings is God's manuscript concerning our salvation, which Satan ever strives to falsify and to declare spurious; the symbols contain the documents which the Church has appended to show that the doctrines of the Bible have at all times been believed and maintained. The Bible is the revealed Word of God itself; the symbols are the correct understanding of the Word, which God has given to His Church." [5]

This teaching Walther maintained consistently in his classes at the Seminary in St. Louis. Before his *Annotated Baier* — the compend of dogmatics used at the Seminary — was published in 1879, the students took down in writing the citations from the works of the leading Lutheran dogmaticians, by means of which Walther sought to expand the expositions of Baier's *Compendium.* The selection of these citations shows Walther's dogmatical aim. In his *Prolegomena* Baier asserts canonical, or normative, authority for the Scriptures alone, and says: "Hence, when our Symbolical Books are sometimes called a norm or normative books, the term 'norm' is not taken in the absolute, but in a contingent sense (*secundum quid*), or the statement is added that they are a secondary, or normated, norm, that is, a norm less properly so called." [6] To this statement Walther added the following statements from Carpzov's and Walch's *Introductions to the Symbolical Books of the Lutheran Church.*

*Carpzov:* "The Symbolical Books were not written in the same manner in which the Biblical writers prepared their canonical

5) *Der Lutheraner,* January 22, 1849, pp. 81. 82.
6) *Compend. Theol. Pos.* Vol. I, p. 139.

writings, by an impulse divinely inspired, nor are they of absolute necessity, and needed because of the insufficiency of the canon of Scripture, as Bellarminus (l. 4. *De Verbo Dei*, c. 4) criticizes the books of the Bible for omitting a catechesis.[7] But they were written for another reason, namely, from a necessity which in the schools is called a necessity of expediency, that is to say, for the purpose of confining the debates of ingenious men within proper bounds, of heading off offenses to those of a weak faith, and of making the trickiness and malice of heretics manifest. . . . Any document composed from Scripture, according to Scripture, and after Scripture (*ex Scriptura et ad ac secundum eam*) is not a *principium*, but a *principiatum*." [8] We must admit, indeed, that even our Symbolical Books [9] come under the designation of a norm, and that this name is given to the Symbolical Books of our Church. However, the terms *principium* and *norma* are not simply and properly used as synonyms by the authors of the Preface. *By agreement something can be referred for direction and judgment to a 'principiatum,' and the latter may for that reason deserve to be called a norm.* And thus the word 'norm' is taken in the Preface to the Book of Concord, and by writers in the primitive Church, for example, when the Ecumenical Creeds, and especially the Apostolic, . . . are by the fathers called *kanon tes aletheias aklines*, 'the unbending rule of truth' (Irenaeus, l. 1, c. 1, § 19), 'the immovable rule of faith' (Tertullian), 'the norm for preaching that has been set up uniformly throughout all nations' (Rufinus and Venantius Fortunatus), 'the sure rule of faith by which believers maintain catholic unity and convict heretical badness' (Augustine, *Serm. de Temp. Hom.* 181). And thus in the place before us now the term 'norm' signifies nothing else than a principle for knowing something, by which we are guided to the knowledge of any conclusion or question regarding which there is a difference of opinion. A principle of this kind is even that which is dependent upon something else and established from another source, as Aristotle shows (l. prior. analyt., c. 2. 8). Hence the symbol is not a norm in the absolute and categorical sense, but in reference to certain churches that presuppose the truth and reliability of the symbol to have been established from Scripture.

7) A brief exposition of doctrine.

8) Not a determining principle, but something that is itself determined, or regulated, by something else.

9) Preface to *Book of Concord*, St. Louis Triglot Ed., p. 22 f.

However, while it cannot be denied that by means of this terminology there has been ascribed to the Symbolical Books the character of *a norm not only for distinguishing, but also for defining objects,* still those who have thus used the term have done so with the consciousness of a very great difference that exists in this matter . . . and have regarded the Symbolical Books only as secondary norms, after the manner of postulates which need to be proved true themselves, but, having been proved from another source, are admitted in the schools as certain and unquestioned."

Again: "The authors of the Book of Concord do not deny that Scripture alone is the only norm to which all dogmas must be referred back and in accordance with which they must be judged; . . . still they do not deny that in a manner and in a certain sense even these [symbolical] writings are a norm. . . . *They ascribe more to them than the mere quality of testimonies.* . . . However, when a symbolical book is called a *norm* and model of doctrine according to which, etc., this is understood only in a contingent sense, because of a certain external analogy, which consists in this, that also by this norm a judgment and estimate of something may be formed, although this norm is not the principle underlying the object that is being judged and estimated. This happens when the question is not regarding the truth of a doctrine, but regarding its reception, flourishing condition, and approbation in a certain church, for instance, whether the Flacian dogma of original sin has ever been received and approved by the Lutheran Church; whether the teaching of Flacius is in harmony with the teaching that has been handed down since the beginning of the Reformation and received in the Lutheran Church. Thus, then, a symbolical book is called a norm, not of faith itself, but of the profession of faith, and that, not of the entire faith, but only of certain controverted heads of doctrine as these, moreover, are being perpetuated in certain churches. . . . Our theologians have not put a symbolical book on a level with the absolute norm, but have ascribed to their symbolical book what comports with the nature and character of such a book, and have set up no extreme claims for it. For they wanted their symbolical book to be 1) a testimony showing how the doctrine of faith was apprehended and was being publicly taught as drawn from the Word of God; 2) a safeguard against license in phraseology that was to keep within fixed bounds especially the teachers when speaking of and preaching doctrine in our churches; 3) *a standard by which the writings of others*

*could be tested, not as to their truth or falsity, for that must be established from Scripture alone, but as to their agreement with the doctrine that was received by the Lutheran Church from the beginning and handed down to posterity;* 4) a means for keeping the simple members of the Church from spurious writings of others by which the purity of the doctrine once received was disturbed; 5) a receptacle in which the sacred deposit of the pure teaching of Luther might be transmitted to remote posterity."

*G. Walch:* "The *primary* norm is that which of itself and by its own quality has normative power; a *secondary* norm, however, is one which is endowed with normative power, not of itself, but by the authority of Holy Scripture and because of its agreement with the same. The secondary norm, therefore, is dependent upon the primary. . . . Others, who do not like these distinctions formulated by our theologians, distinguish between a *norma decisionis* and a *norma discretionis.* The former is to be that self-authenticating and plainly infallible principle in whose decision both sides to a controversy must acquiesce; the latter, however, does not definitely settle a controverted question, but divides the orthodox from the heterodox, and shows who are siding with the pure doctrine. . . . Wernsdorf holds that the symbols could be called *norma cognitionis,* in the sense that they are a kind of principle by the aid of which we can attain to the knowledge of certain truths. It seems, however, that this function should be accorded to the norm of Scripture. . . . On reflection, any one will easily understand that the symbols should be called *norma cognitionis* when the knowledge in question does not refer to truth itself and its foundation, but to the profession of truth. The symbols are *norma cognitionis* inasmuch as we can see from them which teachings are peculiar to a certain church. Accordingly, when the question is whether this or that doctrine is *Lutheran,* this point must be ascertained from the symbols, and for this ascertainment the symbols are the norm. But if the question is whether this or that doctrine is true or false, this point, surely, must not be ascertained by taking the symbols as the norm, but from Holy Scripture."

Walther's grounds and method of appraising the value of the Lutheran Symbols were eloquently stated in connection with the anniversary of the Formula of Concord in 1877, when he wrote: "The symbols of an orthodox Church are, as the Formula of Concord states, 'a comprehensive, unanimously approved summary and form wherein is brought together from God's Word the common

doctrine, reduced to a brief compass, which the churches that are of the true Christian religion confess, . . . moreover, . . . this comprehensive form of doctrine should not be based on private writings, but on such books as have been composed, approved, and received in the name of the churches which pledge themselves to one doctrine and religion.' [10] Individual teachers of the Church who were specially gifted and enlightened have given masterful explanations of doctrines and convincing proofs for the same from God's Word. Moreover, they have with great ingenuity unmasked, and thoroughly refuted, soul-destroying errors that were making a great show in the Church. These labors of theirs they deposited in their private writings and bequeathed them to posterity. Now, if even these writings are imperishable treasures that cannot be balanced by all the gold in the world, how much more declarations which an entire orthodox Church has publicly delivered in behalf of the truth and in opposition to error! These declarations deposited in written form as a testimony for all time to come are so great a treasure that words fail to describe it. Woe to a church which has inherited from a former orthodox Church a pure confession of doctrine, which represents the trophy of severe conflicts, sterling gold of truth tried seven times in the furnace of fierce afflictions, and casts such a heritage aside as antiquated rubbish, as worthless refuse, as unripe grapes, or leaves it lie in the dust unused! It is, indeed, true that the symbolical writings are not, as some have claimed, of absolute necessity, nor are they supplements of an insufficient norm. But their necessity, as has at all times been asserted and attested by the orthodox teachers of our Church, is of a hypothetical nature, — a so-called necessity of expediency, produced by existing circumstances. (Cf. *Carpzovii Isag.*, p. 5.) Nevertheless the Confessions of the orthodox Church, next to the written Word of God, are the most valuable written documents which the grace of God has bequeathed to the Church in later ages. They deserve, indeed, that after the expiration of another century since this treasure was bequeathed by the Lord, a jubilee be instituted by the Church, and fervent and humble thanks be rendered, jointly and publicly, to the Lord for the gift and gracious preservation of these treasures." [11]

Interesting, too, is Walther's method of explaining these truths,

10) *Concordia Triglotta*, p. 849 f.

11) *Lehre u. Wehre*, 1877 (preface), p. 4.

which he had expounded with an array of learning to the theologians, at a synodical convention before laymen. He was leading the doctrinal discussion at the first convention of the Iowa District in 1879, and spoke on "The Principal Duties of a Synod That is Entitled to the Name Evangelical Lutheran." He said: —

"Perhaps some one might be surprised that we have not named fidelity to God's Word as our first main duty. Let us reflect a moment: by pledging loyalty to the Word of God a synod attests its purpose to be a *Christian* synod. However, if the object is to attest the fact that a synod is *Lutheran,* it must make the Confession of the Lutheran Church *its own* confession. To be sure, by doing this the synod at the same time pledges, in full earnest, loyalty to God's Word. For our Confessions demand before all else a pledge of loyalty to the Word of God.

"Even in apostolic times it was deemed necessary to set up a confession. We have the Apostles' Creed in our Catechism. It seems that originally this Creed was propagated by oral tradition. Every Christian knew it, and it was not written down until a later period. But it is a testimony for all times that the wisdom of the apostles deemed a symbol necessary for the Church. Such was the case especially when false brethren had crept into the Church, as happened in the congregations in Galatia, and when such men as Simon the sorcerer obtained admission to the society of the believers. These people fully pledged themselves to the Christian doctrine, to the entire Old Testament, and to the written documents of apostolic origin then in existence. But they misinterpreted them. Acccordingly, when a person in those days wished to be received into the Christian Church, he was not merely asked: Do you regard the Christian doctrine as correct? Do you believe all of it? For while making such a profession a person might still be a rogue at heart and connect a different meaning with the Christian doctrine. Accordingly, he was asked: Do you believe in God the Father, Son, and Holy Ghost? He was not received until he had accepted the entire Creed as his own. This Creed proved sufficient during the first three centuries, until heretics arose, *e. g.,* Arius, Nestorius, Eutyches, Pelagius, who seemingly professed in full earnest that they accepted all apostolic writings in their proper and genuine sense, but who understood everything in a sense different from that of the Christian Church. Against these men the Nicene and Athanasian Creeds were formulated.

Not until a later age, when Antichrist had occupied his seat in the Christian Church, did these efforts to oppose symbols to rising heresies gradually cease. For the Pope, the Antichrist, with his creatures, claimed to be the living symbol. What is the need of symbols? he said. You have only to ask me, and I shall decide what is truth. Now, the precious doctrines contained in the Apostles' Creed, and, in general, in the Ecumenical Creeds, have indeed been preserved even in the midst of popery; but that proves the paramount importance of these symbols. Antichrist had deprived the poor Christians of the Bible, but he could not take from them the symbols, especially the Apostles' Creed; for they knew that by heart. He did not dare to declare against this Creed, for he was afraid of exposing himself. Not until we enter the life everlasting shall we see of what importance it has been that the three Ecumenical Creeds subsisted while Antichrist ruled in the Church. No matter how many horrible errors he launched, he could not unsettle the truths expressed in those Creeds in the hearts of all those who were at all concerned about the truth and about salvation. At last God ushered in the Reformation; however, the truth proclaimed by Luther had hardly found its way among the Christian people, when God furnished an occasion which forced the Lutherans to confess their faith. They did this faithfully at the Diet of Augsburg in the year 1530. The Augsburg Confession was not by any means a writing composed by some private gentleman at his study for the purpose of setting up a norm of faith for Lutherans, but it was nothing else than a protocol of those matters which all Lutherans at that time believed without exception. In the true sense of the word it was the confession of Lutherans. The Papists undertook to refute it, but they refused to publish their refutation, because they strongly felt that they had not refuted the Lutheran Confession. This papistic Confutation furnished the occasion for publishing in the name of the Lutheran Church the Apology, that is, the Defense of the Augsburg Confession. Owing to the continuous urging of the Lutherans that a free Christian council should be summoned, in order that the entire Christian Church might render a judgment on the errors of the papacy, Luther was asked at a later time to formulate a confession which might be presented at a council in the name of the Lutherans. The Pope did summon a council to meet at Mantua, but his action was mere sham. He knew that he was lost, if the plan to hold a council of that kind carried. For the

separation which we behold now had not yet occurred at that time. After Luther's death critical controversies broke out even in the Lutheran Church. Everybody tried to be a Luther. For this reason the theologians of our Church who had remained faithful composed the Formula of Concord in 1577. This is the final general confession of our Church. However, since simple laymen cannot be expected to study the entire collection of our Confessions, it was decided to make the Small and the Large Catechism of Luther a confession of our Church, because these writings were known to all Lutheran people, and were regarded as books of sterling quality by them."

"Hence it is not because of the insufficiency of Scripture that the Confessions are necessary, but rather because many cite and appeal to the Holy Scriptures in a wrong sense; this compelled the orthodox to say to any one that wanted to side with them: You say, indeed, that you believe what is written in the Bible. However, many say the same, and still do not believe, but horribly pervert Scripture. Do you believe this and this, *viz.*, the teachings contained in our Confessions?" [12])

This teaching on the relative necessity of the confessional writings of the Lutheran Church is echoed on every appropriate occasion by speakers in the Missouri Synod. We submit a few pertinent instances.

"This, then, is settled: God has shown us the right way in His Word, and we dare not put anything in the place of the Word. The Word is the rule and norm of faith for the individual Christian, as well as for Christian congregations and federations of the same. However, we meet with the difficulty that a host of men appeal to the Word, but interpret it in a manner entirely different from ours. They want to prove all their false doctrines from the Word. Hence it is absolutely necessary that Christians show what they regard as a correct interpretation of the Word. That is the reason why a public confession was presented, and this Confession was elucidated and confirmed from the Word of God. Accordingly, any one desiring to be a true Lutheran will say: We do not only in a general way pledge adherence to the Word of God, but also to the Confessions; for in these it is declared how we understand and interpret the Word. This means, not that we pledge adherence first to the Word and next to the Confessions, but that because

12) *Iowa Distr. Report*, Mo. Syn., 1879, pp. 11—13.

of our being pledged to the Word we pledge ourselves also to the Confessions, since they are nothing else than the correct interpretation of the Word." [13])

"The ancient religion whose doctrine was brought to light again and restored to its pristine purity is offensive to many; for this reason they oppose the old Confessional Writings which are the banner beneath which true Lutherans fight for the truth. They pretend that by means of the Symbolical Writings dividing walls are erected between men. Their cry is: Down with these barriers which block the way to Christian love! We Missourians are blamed for nothing so much as for our faithful adherence to the Symbolical Writings; for this reason we are called idolaters who are paying homage to a paper pope. Even such as wish to pass for Lutherans faithful to the Confessions have not hesitated to call the Missourians Talmudists, comparing us to the hardened Jews who are superstitiously devoted to the diabolical tenets of the Talmud. Why are these Confessional Writings needed? Why is the Bible not sufficient? — these questions we have been and are being asked quite seriously. There is no doubt that in the true Church Christ alone is the Master, and His Word alone must prevail. Nor do we place the Confessional Writings alongside of the Bible, much less above the Bible; nor do we claim that they are a law imposed on Lutherans. Nevertheless, the Symbolical Writings are a confession by which the true Church that lives its faith solemnly pledges allegiance to the doctrine of the pure Word and testifies that it intends to adhere to the pure Word of God." [14])

"The orthodox Church has had confessional writings from the beginning, not as though it had to have a norm of faith besides the Scriptures, or as equivalent or superior to the Scriptures, but its Confessional Writings and Confessions were meant only as the affirmation of Holy Scripture on the part of the orthodox Church over against the negation of errorists." [15])

---

13) Rev. Buehler at San Francisco, Cal., September 22—27, 1887; *Report of California-Oregon Distr.*, 1887, p. 20 f.

14) Rev. Chr. Hochstetter at Fisherville, Ont., September 13—17, 1894; *Canada Distr. Report*, 1894, p. 66 f.

15) *Western Distr. Report*, Mo. Syn., 1906, p. 84.

# THE THEOLOGICAL OBSERVER.

### † Prof. R. D. Biedermann. †

The President of Concordia Theological Seminary at Springfield, Ill., died after a brief illness March 8, and his body was laid to rest at Indianapolis March 13. A funeral service was conducted at the seminary chapel March 10. The Missouri Synod has lost an able officer in Prof. Biedermann.

D.

### As Others See Us.

Reviewing Prof. Bente's *American Lutheranism*, the *Southwestern Journal of Theology* (Southern Baptist), in its issue for January, pleads for similar volumes on the history of American Christianity that are to take the place of the American Church History Series of a generation ago. The reviewer (William W. Barnes) regards the two volumes of Prof. Bente's work which have been published so far as "well written and readable and a valuable contribution to the literature of American Christianity." He says, in particular: —

"To a non-Lutheran the introduction in volume I is the most interesting part of the two volumes. The author is certainly a Lutheran, and believes what he professes. In these days of tendency to laxness in belief it is refreshing to come upon one who believes something and knows what he believes. 'The Lutheran Church is the true visible Church of God on earth.' (p. 5.) Other bodies, 'sectarian Churches,' must be invisible churches since the author does not deny them some sort of churchly standing. 'The Lutheran Church is not the universal or only Christian Church.... Nor is it the only saving Church, because there are other Churches preaching Christian truths, which by the grace of God, prove sufficient and powerful to save men.' (pp. 4. 5.) The author does not inform us which of the Lutheran bodies is this 'visible' Church. It seems that some of these bodies hold aloof from one another. The organ of the Augustana Synod, warning against the recent Merger of the General Synod, the General Council, and the United Synod in the South into the United Lutheran Church, says: 'We must hold ourselves aloof from spiritual fellowship with such churches or denominations, some of whose factors advocate' certain things. (II, p. 3.) The organ of the General Council which went into the Merger says that the attitude of the Augustana Synod toward the Merger 'is as un-American as it is un-Lutheran.' (II, p. 4.) The organ of the Ohio Synod, which also declined to go into the Merger, says: 'Would that Luther could return and with the thunder of his scorn shatter this celebration of his work! Where unionism has its jubilee, all true Lutherans turn away in sorrow and anger.' (II, 4. 5.) One wonders

which one of these seemingly antagonistic bodies is 'the true visible Church of God on earth.'"

The answer to the reviewer's wondering query is in the book he has reviewed. D.

## Periergazein.

One form of this evil which the apostle has scored in 2 Thess. 3, 11 and 1 Tim. 5, 13, is exhibited by the *American Lutheran* (March) thus: —

"There is a tendency to judge a congregation's life and efficiency by the number of societies, guilds, sororities, and brotherhoods in its midst. The minister who has been the responsible head or at least the mentor of such a flock of organizations is inclined to be somewhat dubious. He is ready enough to admit the advantages which give these societies excuse for existence. He will not deny that they have certain phases of usefulness. But when he has leisure to weigh the relative value of the time devoted by himself to mere organizational detail and sociability and taken from the multiplicity of his ministerial duties with which he never appears able to catch up, he is apt to become a little depressed. He dare not raise his voice in protest. It is impressed upon him from various sides that modern church-life demands these things, and that the Church must do these things in order to escape fossilization. For this or that purpose, or for no purpose at all, this or that group in the church organizes a new society, the church council sanctions the move, and calmly hands the new burden over to the minister. The church officials take no further interest, unless some irregularity occurs, when they turn to the minister and ask him to give an accounting.... A modern city pastorate is becoming an insane chase, a carefully scheduled routine of meetings. Many of them are necessary. Some of them are not. In regard to any additional budding organization a church ought seriously to consider whether it will add specifically to the efficiency of the congregation. If it will not, then it will injure it in loss of energy, time, and thought that might be utilized otherwise. And it is the already overburdened pastor's energy, time, and thought that will be dissipated. It is like a manufacturing plant installing one new machine after the other and expecting the same old engineer to run them all. It is remarkable how he does keep them all going with so few breakdowns. Here and there one will slow down and perhaps cease functioning altogether, but as a rule the wheels are kept turning, though with what consumption of the engineer's energy and vitality nobody knows but the engineer himself and — the engineer's wife.

"There is a growing activity of laymen in the affairs of the Church, but very few seem inclined to relieve the pastor of the management of the various church societies. It does require special talents, but no doubt the talents are there or can be developed. At any rate modern congregations must make some provision to avoid the flagrant dissipation of pastoral energy. They must bear in mind that conservation of energy is essential to true efficiency." D.

## Publicity at Plymouth.

When one remembers the slur on Lutheranism in one of the documents exhibited in Pilgrim Hall at Plymouth, Mass., one reads with extra satisfaction of the work of our congregation at that place to acquaint the little town with the doctrinal position, the aim, and the work of the Lutheran Church, which was accomplished by a week of intensive publicity work. Rev. Prokopy describes this work in the *American Lutheran* (March), and prefaces his account with the following remarks which admit of application outside of Plymouth: —

"We have always believed in dignified, intensive, and extensive church publicity, and have made use of tracts, newspapers, and other means of publicity right along. We have always felt that the Church which teaches and believes that by the grace of God it is the true visible Church has sadly neglected its duty and opportunity. Happily, though sadly, it was awakened to its duty and opportunity by the recent World War. We have thanked God for the difficulties the war has imposed on us, for it makes us work so much the harder to let the people know what we stand for, and the fruits of our efforts are bound to come some time.

"The war hysteria brought many false conceptions and ugly sentiments to the surface, and this heightened our anxiety to devote some specific time to make consistent and well-planned efforts toward making our Church, its doctrine and practise, better known. Not only for the sake of non-Lutherans, however, did we feel that 'Lutheran Publicity Week' was a needed thing, but for the sake of our own Lutheran people. They need information about their Church, its doctrine, practise, history. They need an awakening to Lutheran consciousness." D.

## "Whose Is the Child?" — How Holland Settled the Question.

When the body of Abraham Kuyper was laid to rest in the soil of the Low Countries on November 12, 1920, the last chapter had been written in the career of one of the most remarkable men of our age. "Theologian, statesman, orator, university-founder, preacher, journalist, author, church-reformer, leader, organizer, traveler, all this and more, and preeminent in every capacity, and above all a humble and devout Christian" — is the characterization of this truly great man in an article contributed to the *Princeton Theological Review* for January, 1921.

Kuyper's life was one of grilling conflicts in behalf of a revival and invigoration of Protestantism in the Netherlands. A consistent Calvinist, he did not shrink from entering the political arena and organizing a Christian political party in order to put through his program of spiritual reform. When he passed away, says the contributor to the *Review*, "the country was covered with Christian primary schools, having splendid buildings and up-to-date equipment, . . . schools in their entire instruction guided by the principles of the Word of God; not merely schools where a portion of the Bible is read and teaching is started with prayer, but schools where the entire instruc-

tion is permeated with the principles of the Calvinistic world- and life-view." The principles on which Kuyper waged his battles for a (state-supported) system of Christian schools are thus set forth:—

"The Liberal party was endeavoring, by suppressing the private schools and forcing the parents to send their children to the godless public schools, to rob the Christian people of their right to give their children a Christian education. This attack on the freedom of conscience was thwarted by Kuyper and the faithful men who supported him. It was the beginning of a long struggle, in which the slogan was, 'A free school and a free church in a free nation'; and the aim was to secure the recognition of the right of parents to decide for themselves along which religious line their children should be educated; and the main contention was that it was nothing short of heathenism to insist that children should be regarded as belonging to the state, and should be educated by the state in the state schools according to principles decided upon by the state. Kuyper maintained that, since the children belong to the parents, and their education is the primary concern of the parents, therefore the school belongs to the parents. This was his strong and logical reasoning, his never-resting '75 mm.' gun in this warfare. State and Church, he admitted, may exercise supervision, to see whether the school comes up to the proper standard, and whether sound religion is taught; but the school is a free institution, the organ of a free society, or of parents united together in such a society. It was in this fight that Kuyper won one of his greatest successes; and at the same time the fight for the free school served as a rallying-point about which he could gather his people when divisions along other lines threatened trouble.

"And what a splendid success he had in this sphere! In the very month in which he died, the country celebrated the complete victory of the free and Christian school. After many a weary conflict and innumerable discussions it has at last gained equal rights with the public school in every respect; even the same financial support from government or municipality. Now even poor parents can without great financial sacrifice send their children to a Christian school and give them the Christian education they desire, an education in harmony with the Word of God, no longer being obliged, as they were before, to send their offspring to schools where the name of Jesus is rigorously excluded."

The notion of a state-supported Christian primary school will never find favor in America, and Lutherans would be least willing to give it countenance. But the basic principle on which Kuyper pivoted his efforts in behalf of primary school education is justified both by reason and Scripture, and is in harmony with every democratic sentiment. GRAEBNER.

## The Children's Sermon.

The paramount issue of a more thorough education of children in religion has led many pastors to make the children's sermon a regular feature of the church preaching-service. On this important

subject the *Biblical Review* (January, 1921) remarks: "Rightly handled, this should be a very real contribution to the Church's care for the spiritual welfare of the child. If it is merely a sort of entertainment feature, thrown in by way of bribing those children who lack parental supervision to remain at least a part of the service, it will not amount to a great deal. But if it be made a simple and attractive, yet serious and dignified presentation of Christian truth, with some passage of Scripture as a text, it may become indispensable. It is not necessary that the preacher play the clown or juggler to keep the attention of the little folks, whose hearts and minds are far more ready to absorb fundamental lessons than their elders often realize. Anecdote and illustration there must be, but the tactful preacher knows how, in such addresses, to maintain an atmosphere suggestive of both reverence and earnestness, instilling in his juvenile audience from Sabbath to Sabbath a sense of the hallowed nature of the place and the occasion. But there may come also an unexpected result, thus referred to by the *Expository Times* in commenting upon a book of texts for children: 'Virginibus Puerisque' has been a feature of the *Expository Times* for some years. No part of the magazine, unless perhaps the Introductory Notes, has been more appreciated. But the demand has been always greater than the supply. For the children's sermon is now almost everywhere a part of the regular service; and it is often the most interesting part. In the Highland parish already referred to there is a succession of great preachers throughout the summer months, and the people have got into the way of comparing one preacher with another; this year we were struck with the fact that it was the children's sermons that were compared and that were most *vividly remembered* (italics our own)." To this may be added the following facts: 1) Children attending parochial schools are usually found to be very willing to attend public worship. 2) Children attending parochial schools are usually found capable of following and understanding the regular sermon preached to the congregation. 3) The tendency of Sunday-school children to leave for home, immediately after the close of Sunday-school, without attending public worship, is due to a defective system of religious education, which because of its superficiality does not inculcate in the heart of the child a proper appreciation of the Word of God. MUELLER.

## "Spiritual Reconstruction."

Thus an Eastern weekly terms the following action of the British poet laureate, Robert Bridges. "In November, 1918, Dr. Bridges published a sonnet in the *Times* in which, to use his own analysis, he asserted 1) that ill-treatment of prisoners was a part of the Prussian war policy; 2) that no one in Germany protested against it; 3) that the Germans hoped the English would be provoked into similar barbarities. 'It is plain,' Dr. Bridges now comments (in the London *Chapbook* for January), 'that the second and third charges fall unless the first be true. And it was not true. Yet I believed it, having

been misled, as most of us were, by the newspapers. And that being so, I am not ashamed of retracting my words and expressing sorrow for having written them. And I can see that as I was misled by the English press, so the Germans probably were by their own, and that they have the same excuse for some of their ill-feeling as I have for mine.'" (*The Nation*, March 2.) *"It was not true, yet I believed it"* — what an overwhelming sadness is expressed by these simple words! And how many millions of men echo this pathetic confession to-day! Our informant adds: "Thus the fierce and bloody legends crumble in every land. But we must be on our guard against those whose business and profit lie in rebuilding them." D.

---

# BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:* —

**1. At the Tribunal of Caesar.** Leaves from the Story of Luther's Life. *Prof. W. H. T. Dau.* 286 pages. $2.00.

April 18, 1521 — the day on which Luther before the Diet of Worms declared that he would be guided in matters of faith only by the Word of God — was *the* great day in the history of the Reformation. April 18, 1921, will mark the four-hundredth anniversary of Luther at Worms. We have reason to believe that Lutheran pastors everywhere will — either in April or in the course of this year, perhaps on the Festival of the Reformation in the fall — take notice of the great event and point out its much-needed lesson. If these will study Prof. Dau's latest book, *At the Tribunal of Caesar*, we know that they will thank him for having written it for them. Much historical material in its details has, with painstaking labor, been dug up from the sources, yet the presentation is such that the average reader can enjoy it.

Prof. Dau's book is the result of "a historic investigation embracing the study of motives and causes." For this reason especially it is a contribution of high merit to historical theology.

"The Worms episode," says the author, "is such an unusual occurrence at the time of its happening that it requires for its proper elucidation constant *looking behind the scenes*, where a powerful struggle is going on between the power that wants to prevent, and another power that wants to speed, Luther's coming to Worms. Accordingly, an unusually large proportion of the present narrative has been devoted to a description of the activity of the papal nuntii at Worms, especially Aleander, and of the statesmen and diplomats at the Emperor's court. However, none of this material has been taken up into the present volume for its own sake, but only because of the bearing it has on the hopes and fears that animated Luther in these months of the crisis of his life, on the decisions that were formed by him, and the classical simplicity with which he carried out his decisions."

The real issue at Worms was sensed by Aleander, the papal nuncio, who said, "The whole controversy is about the authority of the Pope."

And Luther's position was well defined by the Elector Frederick in his letter to the Emperor, saying: "Luther has always offered, on sufficient guarantee, to come forward and be examined by fair, honorable, and unsuspected judges, and, *if he is overcome by the Holy Scriptures*, to humbly stand corrected."

The "look behind the scenes" which Prof. Dau gives us in his book makes interesting reading. It makes us acquainted not only with motives and causes, such as the depths of corruption in Aleander's heart, which are usually not brought to the surface, but it also presents to us a mass of valuable detail, which helps us better to understand the persons who attended the Diet, and the conditions of that particular time.

The author takes us to the "back-room of the stage at Worms," and shows us that "the idea of summoning Luther to Worms was at its root a diplomatic move, decided upon in the most intimate circles of the political advisers of Charles V, but that these gentlemen had miscalculated the power and cunning of Aleander."

A graphic, but disgusting account is given us of the "Life at Worms during the Diet." Congestion, high cost of living, profiteering, and a gay life were the order of the day. Butzbach is quoted: —

"It is not safe here to be out of doors at night; hardly a night passes but three or four persons are murdered. The Emperor keeps an attendant who has drowned, hanged, and murdered more than a hundred persons. Murdering, thieving, and prostitution are as ordinary events here as at Rome. Plenty of public women are found in every street. No Lent is observed here; tournaments are held; people gorge themselves with mutton, chicken, pigeons, eggs, milk, cheese, and life here is on the order of that in Dame Venus's Mountain. . . . Let me tell you also that many lords and foreigners are dying here; they all kill themselves drinking strong wines."

Not satisfied with one source, and not leaving the impression that a sensitive man had overstated the actual facts, Prof. Dau says: "These sketches are fully corroborated by the accounts of others. Lazarus Spengler, the city clerk of Nuremberg, was shocked by the general profligacy and the wild excesses which he witnessed during the Diet. Instead of attending to the affairs of state, he says, the lords spend their time banqueting and gambling, and the leading prelates of the Church are the worst *debauchees*. One of them lost 34,000 gulden in one week, a certain nobleman even 60,000. At a drinking bout seventy-two lords consumed 1,200 measures ('Mass') of wine. Every troop of travelers that arrived at Worms reported highway robberies."

The book tells us of the pretty cabriolet which conveyed Luther to Worms, the owner of which was a goldsmith and a partner in Lucas Cranach's printing-shop; of the *socius itinerarius* who made for the woods when Luther was waylaid at the ambush near Altenstein; of the gala day when Erfurt acted as host to the monk whom the Pope had cursed; and of Luther's illness, which spoiled Jonas's glorification schemes for the further trip to Worms. We are given extracts from a sermon by Luther at Erfurt, notes having been taken by Superintendent Gniser while Luther

spoke. One of the prayers spoken by Luther during the Diet is also recorded.

Of course, the central figure in the book is Luther; and the climax is his reply which had "neither horns nor teeth," but by which Luther took his firm stand on *Sola Scriptura*.

An appendix adds five chapters: 1) Origin and Character of the German Diet; 2) Wurmbs; 3) Glapion's Exceptions to Luther's Babylonian Captivity, with Brueck's Comment; 4) Litany delivered in a certain famous city in Germany on Ash Wednesday, February 13, 1521; 5) the renowned "Passionary of Christ and Antichrist," a collection of 26 cartoons setting forth to the eye the moral contrasts between genuine and counterfeit Christianity. 527 footnotes greatly enrich the historical value of the book.

A book upon which such a large amount of labor has been bestowed, which has been gotten out with such painstaking historical accuracy, and which speaks to us of an event by means of which God has given us the blessings which we to-day enjoy in State and Church, — and all this is true of Prof. Dau's *At the Tribunal of Caesar*, — ought not remain unbought and unread. Copies ought also to be placed in our public libraries.

We join the author in his prayer that "the Lord whom Luther confessed may deign to use this attempt to depict one of His loyal servants for inducing the men of our time to render Him similar service."

FRITZ.

2. **The Pastor's Companion.** A Pocket Agenda for the Most Frequent Ministerial Acts. English and German. 186 pages; gilt, flexible covers. $2.00.

Pastors Christopher Merkel and H. L. Sprengeler have placed their brethren in the ministry under a distinct obligation by preparing the manuscript for this most thoughtful publication, and the Concordia Publishing House has very ably seconded their effort. As regards contents, the little handy volume is a most serviceable book, with its good Lutheran formularies for Baptism, Marriage, the Visitation and Communion of the Sick, and Burial, and with its double appendix of Bible Lessons and Funeral Hymns, and its insertion of blank leaves for pastoral notes at the end of both the English and the German section. It is a true "Pastor's Companion." As regards make-up, it is an elegant product of the Concordia press and bindery.

3. **Verhandlungen der 27. Versammlung der Ev.-Luth. Synodalkonferenz.** 52 pages. 25 cts.

Though small in size, this report of the convention of the Synodical Conference at Milwaukee last summer is a most important document, because it presents, besides Prof. Meyer's paper on "Our Struggle in Behalf of Our Parochial Schools," the final report of the Committee on the relation of the Synodical Conference to the old Norwegian Synod, and the account of the reception into membership of "The Norwegian Synod of the American Ev. Lutheran Church." An extensive report on the progress of the blessed work which the Synodical Conference is doing among the Colored people in the South fills nearly half this publication.

**Catechisations.** Based on a Short Exposition of Dr. Martin Luther's Small Catechism, edited by the Ev. Luth. Synod of Missouri, Ohio, and Other States. *D. Meibohm.* Part Second. 271 pages. $1.60, net, plus postage. Order from the author, 2833 Bell St., New Orleans, La., or from Concordia Publishing House.

The work of our veteran schoolmaster and catechist Meibohm, the first part of which we had the pleasure of announcing eighteen months ago (*Theol. Quarterly* XXIII, p. 256), has been brought to its conclusion with the present volume. These actual lessons in catechetical form represent the ripe fruit of the life of an experienced teacher, and will continue his work, we trust, long after him.

*Rev. Rudolph S. Ressmeyer*, 44 Ridge St., Orange, N. J., announces a novel and meritorious undertaking, a **Guide for Bible Reading**, which offers on six pages suggestions for cursory daily Bible-reading with brief practical pastoral remarks. The issue before us gives 28 selections for every day in February (Luke 10, 1—19. 27).

*The American Lutheran Publicity Bureau* (22—26 E. 17th St., New York City) announces an artistic anniversary stamp representing Luther at the Diet of Worms, a facsimile of which is here appended. Price, 1 ct. each; in lots of 100 to 1,000, 60 cts. per hundred; 1,000 to 5,000, 45 cts. per hundred. Discount to dealers and agents.

*Augustana Book Concern* announces **The Great Victory**, an Easter Program for the Sunday-school. Compiled by *Rev. E. C. Blomquist.* Contains responsive readings, hymns with music, and recitations. 10 cts.; less in quantities. D.

*The United Lutheran Publication House, Philadelphia:* —

**When Christ Comes.** *Rev. Paul J. Gerberding, B. D.*, with an Introduction by *Prof. Holmes Dysinger, D. D.* XIV and 155 pp., 5×7½. $1.35.

This book is a treatise on the Last Things, and it purposes to set before the reader the whole teaching of Scripture on Eschatology, by presenting the various Scripture-passages, dealing with this important subject, so that he may judge for himself what the Bible teaches with regard to the Second Coming of Christ and the events connected therewith. Under the different heads the author sets forth: The Second Coming of Christ, The Resurrection, The Judgment, Eternal Life, Hell, and Heaven. It is to be pitied that the writer does not always set forth Scriptural doctrine. There are, in his explanatory statements, sentences and passages which evidently do not express what the author meant to say; and on page 115, after stating: "We wish to allow Scripture to speak for itself," he presents views that are strikingly anti-Scriptural. It is a pity that such defects should mar a book that otherwise is so very clear, sane, and true to the Word of God.

MUELLER.

*Geo. H. Doran Company, New York:* —

**A National System of Education.** *Walter Scott Athearn,* Director of the Department of Religious Education and Social Service in Boston University. Author of *The Church School, Religious Education and American Democracy.* VIII and 122 pages. Illustrated with fourteen graphic diagrams.

Of all the weighty subjects that confront the American people to-day, the one pertaining to the education of our children is no doubt the foremost. It is a fact, universally conceded, that the present system of public education has been a failure. The schools, in spite of every effort made and of every method tried out, have not produced that type of citizen, that embodiment of true culture of which American educators may be justly proud. Intellectually, economically, and morally the system of education has been found wanting. Accordingly, there is now under way a new system of national education, elaborated by our foremost educators and supported by the National Educational Association, which, both educationally and politically, endeavors to have this new plan adopted and converted to universal use. "In their statesmanlike program Professor Athearn sees a challenge to the educational leadership of the Church to produce a plan that will be equally scientific, equally democratic, and equally prophetic, and such a program he has presented in the chapters of this book." These words which introduce the book clearly point out its tendency and purpose, which is to show how in the new system of national education there may be embodied a new national system of *religious education,* in which all the Protestant churches of our country cooperate. We cannot go into detail, but would recommend the book to the earnest study of all our Lutheran pastors, teachers, and school boards, who in this crisis ought to acquaint themselves with the aims, purposes, and methods of those who are opposing our parochial schools. The attitude of the author towards the parochial schools is one of unconcealed hostility. On page 70 he stigmatizes them as unpatriotic and undemocratic. Also, we may read between the lines that the religion to be taught, if the new system of national religious education be adopted, is not, and cannot be, that which is now being taught to our children. There are several statements that show how determined men like Professor Athearn are in their endeavor to have their system put to general use. On page 114 we read: "It is *the duty of all the religious bodies* to send their children to the public schools." On page 117: "It has already been demonstrated that the largest branches of the Protestant Church *can* agree upon a common curriculum for week-day religious schools, reserving certain special denominational instruction for the Sunday session of their local church-schools." On page 117: "*Democracy has a right,* in the interest of its own perpetuity, *to compel* this form of cooperation of its schools with the schools of all religious bodies." On page 120: "Protestant Christianity *should* put itself on record as the ardent champion of the public schools." On page 31: "Each religious denomination has, *as its greatest present responsibility,* the development of an efficient system of church-schools (Sunday-schools) and *the correlation of these schools with those of other denominations, into a unified system of religious education* for the

American people. On page 31: "The national public school system *must* be supplemented by a unified system of religious education which will guarantee the *spiritual homogeneity of our democracy.*" On page 119: "The united strength of Protestant Christianity *should be used* to promote the provisions of the Smith-Towner Bill." MUELLER.

**The Problem of the Pentateuch.** A New Solution by Archeological Methods. *Melvin Grove Kyle, D. D., LL. D.* Bibliotheca Sacra Co., Oberlin, O. 1920. 289 pp., 6×9¼. $2.15.

Prof. Kyle, who holds the chair of archeology in Xenia Seminary, St. Louis, in this volume meets Higher Criticism on its own ground. Let us rather say, a master of Higher Criticism — for "Higher Criticism" is simply literary criticism — here rises in defense of the Mosaic authorship of the Pentateuch.

As is well known, the destructive school of critics depends for its hypotheses on minute investigations into the literary form of the Biblical writings. In Prof. Kyle's book an investigation into the literary form of the Pentateuch is instituted which produces a result widely different from the conclusions of unbelieving scholars.

Following a clue which modern scholarship has received from Harold M. Wiener, Dr. Kyle concentrates his attention upon the various kinds of law contained in the Pentateuch. He finds there judgments, statutes, and commandments. Bible readers are apt to believe that these are simply synonymous terms. Dr. Kyle shows that they are not. Judgments, *mishpatim*, are in reality, as the name indicates, " 'judgings,' decisions of judges, which had come to be recognized to be just and equitable and thus accepted as common law. The promulgating of them with the authority of God made them the laws of God, but put forth no claim of novelty in them, exactly as the Decalog is God's moral law, although it announced some things well known before among many other peoples. . . . They (the 'judgments') are in all cases laws 'one with another,' either one individual with another individual, or an individual with the congregation, the community, or the state." The statutes, *khuqqim*, are another type of laws. The *khoq* is a "decree," and so a "statutory regulation." Infringement of the statutes was not a thing wrong in itself, *mala in se*, as was an infringement of the judgments, but wrong only because of the statute, *mala prohibita*. The statutes, then, in their entirety constitute "that wonderful ceremonial system, the symbolical sacrifices and ceremonies, and all the religious and hygienic and sociological regulations of the people of Israel." The commandments, *mitsoth*, again have a technical significance. This term is always employed to denote the laws of the Decalog. Prof. Kyle now lists every verse in which these three terms occur, and his conclusion is stated as follows: "Every instance of the use of these technical law terms, 'commandments,' 'statutes,' and 'judgments,' has been considered, and the *discriminating use* of these terms has been found to be everywhere maintained."

Prof. Kyle now points out that the literary form of the Mosaic writings is determined by the kind of laws which are embodied in the narrative.

The judgments are brief, terse in form, suitable for memorizing. All the people were presumed to know the "common law" of the covenant nation. The statutes are descriptive. They embodied those laws of the theocracy which the priesthood were to regard as their specialty. In Deuteronomy we have a literary form differing from that of the other four books. "In Deuteronomy we have the hortatory form of expression by which all these various kinds of laws, but especially those pertaining to the civil and political life of the people, were set forth in public addresses by the great lawgiver to stir up in their minds a more lively conception of the laws already given, and to give greater impulse toward righteous activity in Israel as they were about to enter the Promised Land." Thus the peculiar literary character of Deuteronomy (a stronghold of negative criticism) is accounted for. However, the distinction of the three technical terms is fully observed also in Deuteronomy. It is clear that this distinctly speaks against the source-hypotheses, which represents Deuteronomy as pieced together by various editors. Prof. Kyle pertinently asks: "How can the Deuteronomists, on that theory, have observed this distinction in technical terms?" According to the document-theory the P Codex with its statutes had not yet been written when Deuteronomy originated!

The author traces the distinction of judgments, statutes, and commandments also in the other Old Testament books. It is present in the writings which originated in the days of David and Solomon, and the author concludes: "The technical use of these words at that epoch of Israel's history shows that the Law which contains them was known at that time, and so is fatal to the view that this Law with its technical terms originated in the 'P Document' at the time of the Exile or later."

The reader will understand that Dr. Kyle's book is a very technical work. But precisely this is its strength. Its technique is that of Higher Criticism, but its conclusions negative the results, so-called, of the Biblical scholarship now in vogue. There are several chapters less technical in character. The author gives a summary of his earlier work, "Moses and the Monuments," in chapter 7, and discusses "Historical Difficulties and Discrepancies in the Pentateuch" in chapter 8.

As for the cogency of Prof. Kyle's reasoning, we shall say that, while we may expect no revision of opinion among critics of the naturalistic school, it certainly constitutes an argument which can only be answered by refutation in detail, and this seems to be definitely excluded by the comprehensive induction of Prof. Kyle's book.

We were interested in a point made on page 95 with reference to the First and Third Commandments. The prohibition of the use of images and the law concerning the Sabbath are both "long and very explicit in their enunciation of detail," — more like the statutes, hence, in agreement with the Lutheran position, these two laws appear to classify not with *mitsoth* (commandments in the specific sense), but with the *khuqqim* (statutes); in other words, are also by their literary form recognizable as part of the ceremonial law. GRAEBNER.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

MAY -5 1921

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I. — MAY, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

PROF. W. H. T. DAU, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.


## CONTENTS.


| | PAGE |
|---|---|
| The Endeavor after a Philosophical Faith | 129 |
| Confessionalism of the Missouri Synod | 139 |
| The Theological Observer | 145 |
| Book Review | 152 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "May 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. MAY, 1921. No. 5.

## The Endeavor after a Philosophical Faith.*

PROF. JOHN H. C. FRITZ, St. Louis, Mo.

Not human reason, but divine revelation is the source of faith. It is the very nature of faith to accept what God has revealed. The object of saving faith is Jesus, the Lord, the Savior.

"Abraham against hope believed in hope that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus, our Lord, from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4, 18—25.

Abraham's faith is set forth in the Scriptures as an example for our faith. The source of Abraham's faith was *not his own reason.* His reason told him that he and Sarah must remain childless. But God said, "So shall thy seed be." That was a wonderful revelation to Abraham. Abraham believed what God had *revealed* to him; he "against hope believed in hope." "He was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform." God's promise was that of the Woman's Seed, the Savior. This promise Abraham believed. The *promised Messiah* was the object of his faith. "This was not written for his sake alone, but for us also."

* A Review of *Die Grundwahrheiten der christlichen Religion,* by Reinhold Seeberg. Seventh edition, 1921. Deichertsche Verlagsbuchhandlung, Leipzig and Erlangen. 182 pages, 5¾×8½.

Paul warns against any endeavor after a philosophical faith when he writes to Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." 1 Tim. 6, 20. 21.

The faith which obtains the kingdom of God is not a faith which results from dialectic reasoning and speculative philosophy, but is the simple, childlike trust of the Christian in the promises of God in His Gospel. "Verily, I say unto you," says Jesus, "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10, 15.

Over against the Christian's simple, childlike faith, which accepts the words of God at their face value, and rests assured that all mysteries in the Christian religion are such only because man with his finite and sinful reason cannot comprehend the infinite God, there has ever been the endeavor on the part of man after a philosophical faith, an endeavor to reduce the eternal verities of God to a philosophical system, so as to make them appeal to man's reason. In this attempt truth has always been sacrificed, and the floodgates have been opened to a multitude of human opinions and false doctrines in the realm of religion.

Church history amply bears witness to this attempt. This attempt has been renewed in every age, and will continue to the end of days. It has appeared under different names and different forms, but it has always resulted in the denial of the truth, either in whole or in part. The thinker who supposed that he had solved a problem in reality undermined the doctrine.

During the period of Scholasticism, from Anselm to Aquinas, the theologians of the Church collectively endeavored to rationalize Christianity and to construct a philosophy of religion. Anselm stated his own position thus: "Neque enim quaero intelligere, ut credam; sed credo, ut intelligam." Faith was to be given first place and reason second place; but in giving reason a place at all in matters of faith he was treading on dangerous ground and actually recommended the endeavor after a philosophical faith. In his tract, *Cur Deus Homo,* he calls it a neglect of duty, if, after we are confirmed in our belief, we do not study to *understand* what we believe — "negligentia mihi videtur, si postquam confirmati sumus in fide, non studemus quod credimus intelligere."

And what else than deference to human reason was it when Aquinas, the great teacher of Roman Catholic theology, restricted

his dictum that the attainments of reason are inadequate for the apprehension of the knowledge of God and must be augmented by divine revelation, by saying that the Scriptures must be understood in the light of the *interpretation of the councils and the Fathers*?

Not all scholastics, however, acknowledged the *priority of faith* in the attempt to rationalize the Christian religion. The dictum of Abelard: "Non credendum, nisi prius intellectum," is the exact reverse of Anselm's "Credo, ut intelligam." Abelard was the first one who formally set forth the so-called *moral influence theory* of the atonement, according to which Christ's Passion was not the atonement for man's sin, the *satisfactio vicaria*, but simply an exhibition of the greatness of God's love as a means of winning the sinner.

The attempt of Rationalism, during the last half of the eighteenth and the first half of the nineteenth century, to substitute a system of ethics for the doctrine of redemption, was but another, though cruder, endeavor after a philosophical faith; it was another attempt, in its final analysis, at deceiving mankind by setting aside the "Thus saith the Lord."

The same speculative and rationalistic tendency in matters religious is clearly to be seen in so-called *modern theology*. Much of the theology that is taught in the theological universities of Europe and of this country, and much of the preaching which is heard from modern pulpits, is of this type. Reinhold Seeberg, whose book, *Die Grundwahrheiten der christlichen Religion* (The Fundamentals of the Christian Religion), has prompted this article, is one of its exponents.

The title of Seeberg's book is promising. So is also his brief preface to the latest edition. He writes: "May the book be of service in maintaining the old truth at a time when it is sorely needed." And in the opening paragraph of the first chapter or lecture (the book contains sixteen lectures, delivered to the students at the University of Berlin) Seeberg promises to give to his readers a real treat, saying, "Nil carum nisi quod prodest."

We cannot, however, long remain in the company of a man whose words and behavior we closely observe without finding him out. Seeberg does not long deceive us. The very first sentence in the second paragraph of his book arouses within us the suspicion that the title of the book is misleading. He says: "My purpose is to present Christianity as a religion as I understand it, and as,

according to my opinion, it can and should be made accessible to the understanding of the learned of our day."

Seeberg uses the terminology of the Bible: he speaks of God, of Christ, and of the Spirit; of sin and grace; of repentance, regeneration, and conversion; of faith and love; of justification and sanctification; of the means of grace, the Word, Baptism, and the Lord's Supper; of prayer; of hell and heaven.

Seeberg uses the phraseology of Christian literature. He says: "Jesus gives life, for He is the Life," p. 114; "The cross of Christ is in the very center of the Christian religion," p. 141; "The way of salvation is the way of the cross of Christ," p. 138; "'They saw Jesus alone' — these are the real builders of the Church," p. 157; "Whatsoever stands in the way of the message of Christ must be most emphatically opposed," p. 158; "Not men, but God gave faith and love. God alone it is who can and will keep these for us," p. 163; "The Christian prays in the name of Jesus," p. 163; "No one will be saved who in this life was not found in faith and love," p. 181.

Seeberg refers to Jesus, to Paul, to Luther, to the Apology of the Augsburg Confession, and to Luther's Small Catechism, and makes them sponsors for his doctrines. He denounces all false religions, saying that the Christian religion alone is true, alone will satisfy the needs of the soul, alone will endure.

But Biblical terminology is not used by Seeberg in its original Biblical sense; and the phraseology of Christian literature is not employed by him in its usual meaning. He comes to us in sheep's clothing. This is characteristic of his kind. He belongs to the most radical type of modern theologians. The title of his book ought to read: *A Total Denial of All the Fundamental Truths of Christianity.*

Seeberg shall be permitted to speak for himself. It is not just to condemn a man unheard. "Does the Christian religion teach realities?" (*Sind es Realitaeten, die das Christentum verkuendigt?*) To this question, which Seeberg himself propounds, he answers: —

"There was a time — and it still exists for some to-day — when it seemed very easy to answer this question. The doctrines of the Christian religion are realities for 'they are found in the Bible.' The Bible is verbally inspired, God cannot lie; therefore, what the Bible declares to be true is real. So it has been said; and many generations of Christians have been satisfied therewith.

"Why should we to-day not be satisfied with this answer? Two conclusive reasons are against it. It is an acknowledged fact that the Bible

contains errors of the writers and contradictions in its narratives. As little as this can shake the faith of the pious Christian, just so destructive it is for that theory," *i. e.*, that the Bible is the inspired Word of God; "for then God would be the author of errors. But this is not the main issue. In various apologetical ways an attempt has been made to uphold the theory, but we cannot let our faith depend upon such trickery. It is more important to know that our question cannot be answered in this manner.

"The argument has been advanced that the contents of the Christian religion are realities because the authors of the Holy Scripture have believed them to be such, being of the opinion that they were inspired by God. But how do *we* know that those men were really 'inspired'? If we rest our faith upon this, then we must be able to assure ourselves, beyond a doubt, of this historical fact. Again, as it is possible that we to-day err as to the reality of the Christian religion, even so those men of the Bible could also have erred. Finally, is it not possible that the sovereignty of God was at one time actually manifested, and that it is now no longer manifested? We learn that in this wise we make no headway. In all questions pertaining to the life of the soul, the soul cannot be satisfied with a certainty from without (*genuegt dieser eben niemals eine fremde Gewissheit*), but the soul must by its own experience have arrived at a certainty (*sie muss aus eigener Erfahrung der Sache gewiss geworden sein*).

"What do we call real? It is a well-known fact that philosophy, since the days of Kant, has labored hard to answer this question. The educated Christian cannot ignore this fact. It is rude (*es ist ungezogen*) to set aside in religious matters that sharp and careful thinking which is deemed proper to be applied to the small things of this life. . . .

"The difficulty for us increases in a field where we are not, first of all, concerned with historical facts, which could be 'seen' or 'heard,' but with the reality of metaphysical quantities (*uebersinnlicher Groessen*) — the sovereignty of God and the kingdom of God. Here it will not suffice to rely upon miracles and signs which once upon a time were performed. We are, first of all, concerned with such things as are done at the present time." (pp. 37. 38.)

These words of Seeberg leave no room for doubt as to his attitude toward the Bible; toward the great historical facts in the life of Christ: His birth, death, and resurrection; toward the miracles; and even toward the absolute assurance that any religion is the true one. After such an acquaintance with Seeberg we are not surprised that he speaks of God's appearing in the garden of Eden as a "pious legend," p. 8; and that he refers to the story of the Fall as "an old rationalistic fairy-tale," p. 110.

Abelard's "Non credendum nisi prius intellectum" is the measuring-rod which also Seeberg applies to the Christian religion. Conformably, he says, "There are three tests to which all religious

systems must be subjected: logic, history, and the intellectual needs of the soul." (p. 22.)

The Bible has no place in Seeberg's metaphysical speculation as to religion. *Pasa graphe theopneustos,* writes Paul to Timothy, 2 Tim. 3, 16; and Jesus says, "The Scripture cannot be broken." John 10, 35. But Seeberg says, "How do we know?" — "To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them." Is. 8, 20. But Seeberg says, Not to the Law and the Testimony, but to "logic, history, and the intellectual needs of the soul." — The psalmist says: "I have more understanding than all my teachers, for Thy testimonies are my meditation. . . . Thy Word is a lamp unto my feet and a light unto my path." Ps. 119, 99. 105. But Seeberg refers to an "educated Christian," to Kant, who labored hard to tell us what is real. — Paul says: "If Christ be not raised, your faith is vain, ye are yet in your sins. . . . But now is Christ risen from the dead." 1 Cor. 15, 17. 20. But Seeberg informs us that such a great historical fact does not concern us first of all; we should rather be first concerned about the "reality of metaphysical quantities."

Seeberg is making great demands upon us when he asks that we cast aside our Bible, given us by God, and such trustworthy witness as the prophets, evangelists, and apostles, and accept his philosophy instead. He is asking much of us when he suggests that we ignore the entire history of the Christian Church in its trials and victories from Christ and the apostles down to the present time and our own realization of the blessings of Christianity, and, instead, accept his musings in a matter of such vital importance. Or does he not ask this of us? Then *we* ask, What does Seeberg *really* mean when he closes his book by saying, "Gentlemen, we have now finished. I hope that we have not labored in vain"?

After these premises we know what we may not expect of Seeberg in answer to the great question of the ages, "What think ye of Christ?" To Seeberg Christ is not the God-man in the sense of the Scripture; not the Savior, who by His *satisfactio vicaria* redeemed us and all mankind from sin and eternal death. Seeberg, moreover, reminds us of that ancient enemy of Christianity, Porphyry, a Neo-Platonic philosopher of the third century, who said that Jesus should not be blasphemed, but that the Christians who worship Him as their God are to be pitied.

Seeberg must again be permitted to speak for himself. He devotes a special chapter to "The Person of Christ," and another to "The Work of Christ." In the opening paragraph of the first of these two chapters he says: —

"There are two historical facts which we must try to understand. How could the Humblest among men feel Himself to be the Lord and Judge of the world, and how could He who died on the cross be confessed and worshiped by His followers as Lord and God? — for both of these two terms are applied to Him in the New Testament." (p. 116.)

Seeberg's endeavor after a philosophical faith will not permit him to let the case rest there. He continues: —

"As long as there have been Christians, both of these facts have been acknowledged, and both questions have been thought over. What, then, does history" — logic, history, and the intellectual needs of the soul, not the Bible, are Seeberg's three measuring-rods applied to religion — "teach us as to these questions? Paul and John have presented the facts as above stated, and their congregations did not think otherwise. For them the Man Jesus, who was a genuine and true man, was at the same time, in some way, the only-begotten Son of the Father, who, in heavenly glory, had been with God, and who, after He had here on earth taught, labored, suffered, died, and arisen, again was in possession of divine glory and power" (the *kenosis*, which the New Testament does not teach), "so that He, the Eternal, lives as the Lord of His Church, and governs the hearts of men.

"These thoughts represent the religious faith of the time of the apostles, but they do not offer a theoretical solution of our questions." (p. 116.)

Seeberg then calls attention to the teachings of the Gnostics and the apologists of the early Church, to Arius and Athanasius, and then continues: —

"But also this mental process did not go beyond mere religious statements. As a mere assertion it was great, for it took in the whole case. As a theory it remained incomprehensible — simply one, and yet three —; but incomprehensible theories will not do, for they do not explain. One can understand that the practical application soon arrived at this thought: Father, Son, and Spirit are three persons, as three angels or three men, who, nevertheless, are one, inasmuch as they are of a similar kind and similar essence. Only by means of various trickeries (*durch allerhand Kuensteleien*) could this conception be defended against the objection of teaching tritheism." (pp. 117. 118.)

Thereby the doctrines of the deity of Christ and of the Trinity are sacrificed as far as Seeberg is concerned. Why? All in the attempt to bring the infinite God and His wonderful works within the narrow compass of finite and sinful human reason.

For his denial of Christ's deity Seeberg introduces Luther as sponsor. He makes him say, without quoting him: —

"No one will suspect that Luther sacrificed in any part the deity of Christ. But to him the essence of God is not an infinite substance, but God is the personal, intellectual will of love, the almighty sovereignty of love. This eternal energy of love (*ewige Liebesenergie*) filled the human soul of Jesus, so that it became its content. That is the deity of Christ." (pp. 119. 120.) *Sic!?*

Seeberg then proceeds to say that the indwelling of God in Christ and in the Christian is different only as to quantity and not as to quality. "Was uns durch ihn wird, wird ihm aus Gott; und was in uns klein und bruchstueckweise, gehemmt und zerstreut geschieht, geschah in ihm ganz." (p. 121.)

"The will of God leading men unto salvation, or the redeeming spirit of God," says Seeberg, "has in Jesus entered into history; He" (*i. e., "der die Geschichte der Menschheit zum Heil fuehrende Gotteswille oder der erloesende Gottesgeist"*) "was made man in Jesus and worked in a human-historical way (*menschlich-geschichtlich*) in the words and deeds of Jesus. This special divine will of history (*besondere goettliche Geschichtswille*) used the Man Jesus as His organ and as the clear and precise expression of His essence. This is done by the Divine Spirit, who, at the baptism of Jesus, enters into Him for perpetual communion. But already before this did the Divine Spirit prepare and equip Jesus for such communion and for the mission therewith implied. He created the Man Jesus, as He did the first man, for His organ, — that is the final and deepest meaning of the ancient historical tradition that Jesus was born of the Virgin Mary, — and He, from the very first moment of the existence of the Man Jesus, entered into union with Him, influenced Him, and permeated His sensibility, thinking, and desire. In this manner the Man Jesus was made 'Son of God,' being made the vehicle of the divine spirit and of His work of salvation among men." (p. 122.)

Seeberg is very frank and bold in his denial of the deity of Christ and of the Trinity. The Biblical doctrine of the Trinity he says is "mythology" and "unchristian polytheism"; and he accuses the believer in the Trinity of sophistical reasoning. (p. 127.)

Denying the *satisfactio vicaria,* Seeberg says: —

"By permitting all sufferings to come upon Him, without wavering in His righteousness, Jesus Christ, the Righteous, proved the inherent power of that which is good (*bewaehrte er die Kraft des Guten*), and thereby — suffering and dying — He atoned for the sins of men." (p. 141.) "The idea of a sacrifice," says Seeberg, "has been borrowed from the religion of paganism." (p. 143.)

What, then, according to Seeberg, is the essence of Christianity? It is "sovereignty and faith, the kingdom and love." Christ works faith in us, says Seeberg, by "making the sovereignty of God effective in our hearts," and teaches us to love by "showing us the kingdom of God." (p. 134.)

Of course, Seeberg would not lead men to salvation by the preaching of the old Gospel of the crucified Savior, but every one, he says, who speaks of the sovereignty of God speaks the Word of God and expresses God's will; and such speaking of the sovereignty of God has the inherent power to lead men to God, to salvation, for inasmuch as man's speaking of God "is heard and becomes psychologically effective, it operates as the almighty will of God." (p. 149.)

Finally, of the bliss of heaven, which the Bible depicts to us in beautiful language and thus awakens in us the desire to enter into the eternal mansions which Christ has prepared for all who believe in Him, Seeberg says: —

"Phantasy may have its own musings as to it, — you may think of Dante or of various other books which speak of heaven or of hell, — and this is your privilege. Let me not speak of it, for I would rather, also in this case, apply the words of the poet who said that we should not *magna parvis tenuare modis*, that is, we should not speak of sublime things in our own small way (*einem grossen Text eine kleine Melodie geben*)." (p. 181.)

We suggest that a more fitting close would have been if Seeberg had said, Why make much ado about nothing? For, surely, to a man of Seeberg's type of theology the heaven which Christ has dearly bought for us must mean nothing. Seeberg's religion is simply "Diesseitsreligion," and of a very poor type at that.

We cannot argue with Seeberg on the basis of the Bible. He made it very clear to us from the outset that the Bible is not to him the inspired Word of God and not the norm according to which he tests whether a religion is true or false. He did not prove, nor did he even make any serious attempt to prove, that the Bible is not the Word of God. He simply sets it aside, and in place of God's revealed religion puts his own philosophical system. That this is true and worthy of acceptation he also does not prove. On the contrary, he says: *"As it is possible that we to-day err as to the reality of the Christian religion,* even so also those men of the Bible" — he is speaking of the inspired writers — "could have erred."

Seeberg reminds us of another prominent German theologian, whom we heard a number of years ago make the remark: "This is what we teach to-day; whether or not we shall so teach twenty years hence we do not know," and who closed his lecture with the words: "So, meine Herren, nun haben Sie gehoert, wie in einer deutschen theologischen Studierstube gedacht wird."

But can that help us any in our religion to know what or how a German theologian thinks in his study? There is too much at stake! Life is short, and eternity is without end! To know what will become of me in eternity, and whether or not I am now in God's favor and am serving Him in a manner acceptable to Him, I must have a more sure ground for my faith. The Bible, or the Christian religion which it teaches, has stood every test to which it has been put, and has given unto many, many thousands that peace of God which surpasseth all understanding and which Christ, the Son of God, purchased for us with His blood; while the philosophical religious systems of men have never satisfied the spiritual needs of the soul and have, for this very reason, been undergoing continual changes from age to age in their vain attempt to improve upon God's order of salvation. As the mysteries of salvation did not and could not originate in the mind of man, but in the heart of God, so it will ever be beyond man to bring them within the narrow compass of his human, finite, and sinful reason. "Fides non est contra rationem, sed supra rationem."

Christ says: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." John 14, 6. This Christ, however, is He of whom John says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the Father,) full of grace and truth." John 1, 1—4. 14. "The blood of Jesus Christ, the Son of God, cleanseth us from all sin." 1 John 1, 7. This is the Christ whom "the Jews sought the more to kill because He had said also that God was His Father, *making Himself equal with God,*" John 5, 18, but who answered the question of the Jewish Sanhedrin, "Art Thou, then, the Son of God?" by replying, "Ye say that I am." Luke 22, 70.

In the light of the Bible, then, Seeberg's religious system, denying the deity of Christ and the *satisfactio vicaria,* is destructive criticism of the worst type, for under the guise of Christianity it annihilates the very fundamentals of the Christian religion. Yet it is the kind of theology which is taught in many theological universities here and abroad, and which is preached, either in the same crude or in a more "refined" form, from many so-called Christian pulpits of our day. For this reason we have devoted

more than ordinary space to Seeberg's book. Such a sample of *modern theology* as Seeberg gives us, coming from Germany even in the year 1921, will help us to understand how the minds and hearts of men are being poisoned with subversive teachings, and why the visible Church of our day has been reduced to its deplorable condition, as also what we must look for, if this crime-wave in theology will be permitted to spend its force.

On the other hand, such effusions of unbelief ought to arouse us to a greater appreciation of our heritage of the truth and to a greater activity in proclaiming by word, spoken and written, and by deed, within and without our circles, as the many opportunities present themselves, the Gospel of Jesus Christ, the God-Man and only Savior, saying with Paul: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1, 16.

As Luther, on April 18, 1521, four hundred years ago, stood four-square on the Bible, and therefore refused to recant, so may God in His grace help us ever to remain true to His Word and be not "removed from Him who called us into the grace of Christ unto another gospel, which is not another," though "some trouble us, and would pervert the Gospel of Christ." Over against such Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1, 6—9.

---

# Confessionalism of the Missouri Synod.

Prof. W. H. T. Dau, St. Louis, Mo.

## 4. Quality and Character.

### *B. Relation of the Confessions to Scripture.*

**It was a leading principle of the Church of the Reformation to establish matters of faith not from the writings of the fathers, but solely from the Holy Scriptures, and, consequently, not to bind consciences by doctrinal decisions of the fathers.**

***Dr. Walther, at Milwaukee, Wis., August 14—19, 1884.***[1])

In Bauer's *Correspondenzblatt,* Nos. 8 and 9 (1859), the statement is made that there are two tendencies in the Lutheran Church of the present time, "one of which regards the development of doctrine as finished in the sixteenth century and under no con-

1) *Syn. Conf. Report,* 1884, p. 73.

sideration goes beyond the sixteenth century view-point; the other is a friend of progress on the basis of Holy Scripture and history, as required by the needs of the time and the guidance of God. The advocates of this tendency believe in, and strive for, a consummation of the Church, not only as regards its external form and life, but also as regards the doctrine and the manner of formulating doctrine (*Fassung*)." The writer states that the former tendency is most strikingly represented by the Missouri Synod, whose "traditional" Lutheranism is described as follows: "For all arguments from Scripture in matters that seem novel and in no way affect fundamental doctrines these people always have this answer ready: All heretics appeal to Scripture, or, That is what such and such a heretic has said; just as if Holy Scripture really were a dangerous or obscure book that cannot be understood without an authoritative interpretation, or as if *only* our fathers in the sixteenth century had held the key to the Scriptures. At times when controverted points are to be established from Scripture, one can hardly trust his eyes and ears when seeing or hearing from orthodox Lutherans, who, with all other Lutherans, accept as the leading principle the sole authority of Holy Scripture in matters of faith (cf. Formula of Concord, Summary Concept, etc., Introd.), such statements as these: 'You have to understand Scripture in the light of the fathers'; 'The church-principle takes precedence of the Scripture-principle'; 'You must trust Luther and the fathers to have had a better understanding of Scripture than yourself'; 'You can be assured of the Scriptural character of a certain doctrine only when you have the evidence that the particular doctrine is found in the writings of Luther and of the fathers; — something is believed and accepted as the true Word of God *only* when it is found in Luther and the old teachers.'[!] These and similar statements may not be meant in as bad a sense as their language imports, but they are manifestly based on a confounding of the material principle of Scripture (the analogy of faith) with theology or the measure of Scripture-knowledge attained by a certain age, and they can be explained only on this ground."

In reporting this stricture upon the confessionalism of the Missouri Synod, Walther remarks: "It is shocking indeed that an attempt can be made in Germany to impute to our Synod such principles, and that this imputation is presented not even as an inference drawn by our opponents, but as a doctrine that has been expressed in so many words by our Synod; for that is the meaning

which the author's use of quotation-marks is to convey. However, God be praised that men can get at us in no other way than by shamefully misrepresenting our teaching and by imputing to us principles which we abominate ourselves." [2]

Fifteen years later Walther reviewed the charge that the Missouri Synod had inverted the relation of faith to the Scriptures and to the Lutheran Confessions from another angle, when he wrote: —

"The assertion is made that we are in a state of theological stagnation; that our theology is nothing but a mechanical absorption by our intellect and memory of the theology of our fathers, a lifeless repristination of the same, a servile submission to the doctrinal decisions of the dogmaticians of the seventeenth century, or at any rate to those of Luther and of our Church in her confessional and other writings of a public character; and that with us *Autos epha* [3] takes the place of Scripture-proof. To those who raise this charge against us we can only say this: Come and see! Pass from parish to parish, from church to church within our organization and see whether the dominant feature in them is not a live knowledge gained by experience and matured amidst inward conflicts rather than a dead orthodoxism so-called. Attend the conferences which our pastors hold regularly in the interval between our annual synodical conventions, and see whether there is manifested at these meetings the commercial spirit which regards the pastoral office as one of the crafts for making a living — a spirit, alas! which we had occasion to observe all too frequently in the land of science; [4] or whether there is not rather seen at these meetings an active theological life and a concern to know how a servant of Christ 'ought to behave himself in the house of God, which is the Church of the living God.' [5] Take part in our synodical conventions and see whether there is a tendency of *jurare in verba magistri,* [6] or whether there is not rather the spirit of Luther manifested, who said: 'Except I am overcome with testimonies from Holy Scripture or defeated by manifest, plain, and clear reasons and arguments, I cannot and will not recant anything.' Did not Krummacher, of the unionistic Reformed Church, *e. g.,* after a slight inspection of our Missouri Synod raise the charge

2) *Lehre und Wehre,* 1860, p. 61 f.
3) An appeal to the statement of some great teacher; "Ipse dixit!"
4) Germany. 5) 1 Tim. 3, 15. 6) See Note 2.

of inconsistency against us, saying that 'as regards doctrine, our Synod represents a conception of the formal principle which has quite frequently been termed the Biblicism [7]) of the Reformed'? [8]) We think a member of the unionistic Reformed Church could hardly have accorded us a greater encomium than this. For if faithful adherence to the Scripture-principle, which the Reformed Church falsely claims for itself, is a fact and reality with us, we are true Protestants, true Lutherans.

"Now it is indeed a fact that our publications hitherto have been characterized by continuous citations from the older orthodox teachers of our Church in support of our own theses. This has indeed created the impression that our theology lacks independence and is dogmatical traditionalism and lifeless repristination. But it is simply owing to the conditions which confronted us at the beginning, and which still confront us, that we had to make our [theological] *début* in this manner. We regret that we were denied the inestimable advantage which our fathers had, of battling against the enemies of our Church surrounded by a cloud of Lutheran witnesses. On the contrary, the very men who lay claim to the Lutheran name with us were our fiercest opponents, and bent on denying our claim that our doctrine is that of the Evangelical Lutheran Church. When we Lutherans of America once more unfurled the good old banner of our Church and rallied around it in close formation, while all around us Zwinglianism, Schwaermerism,[9]) and Rationalism were sailing under a Lutheran flag, the cry went up at once: Another sect! Some cried: You are headed towards Rome! others declared: You are unionists! still others: You are independentists! You are pietists, fanatics, Donatists, Calvinists, — who could repeat the names of all the sects that were said to have risen again in us? To be brief, we were said to be anything and everything except what we ourselves declared that we wished to be: champions of the doctrine of the Reformation, *Lutherans.* Under these circumstances, what could we do, what

---

7) "Scripturarismus."

8) *Deutsches Leben in Nordamerika.* Reiseeindruecke von H. Krummacher. Neusalz a. O. 1874, p. 103 f.

9) There is no adequate standard English term for the German "Schwaermerei." The attempted transliteration is a suggestion. The English language has adopted many terms from other languages by giving them an English termination. Why cannot this custom be followed in the present instance?

were we compelled to do, if we did not wish to be branded as a sect? As long as we were denied the character of true Lutherans, we had to appeal again and again to the previous Confessions and to the unquestionably faithful old teachers of our Church to become witnesses in our behalf. And this we did in such a manner that, unless one refused to see, he was compelled to see that we did not follow those faithful teachers of our Church blindly, but from a vital conviction, not as insipid parrots and imitators, but as their sons who were always able to say: 'I believe; therefore have I spoken.'

"True, the Confessions and their champions were our guides; but it was the Scriptures to which we suffered ourselves to be guided by them. At all times and at every point we were ultimately in a position to be able to say: 'Now we believe, not because of thy saying'; for we have read ourselves, and recognized that your teaching is the truth of God. Although the pure Confessions of our Church especially have seemed of priceless value to us, we have never submitted even to these writings as to a dogmatical law that has been imposed on us, but we have received them as an unspeakable gift of grace with glad thanksgiving toward God, because we found our own confession in them. Our American Lutheran Church has had to engage in many a severe conflict with the haughty sects of our country whom we could not meet, self-evidently, with the testimony of our fathers; and those who were witnesses of our conflicts know that the written Word of God proved a weapon to conquer with even in our feeble hands.

"By the way, those who call our theology the theology of the seventeenth century do not know us. While esteeming highly the immense labor of the great Lutheran dogmaticians of that period, still it is not really these dogmaticians to whom we have returned, but, above all, our dear Concordia and Luther, in whom we behold the man whom God has chosen to be the Moses of His Church of the New Covenant to lead His Church forth from its bondage under Antichrist in which it had become merged, by means of the cloudy and fiery pillar of the pure and unadulterated Word of God. Although rich treasures of knowledge and experience are stored in the doctrinal theologies of that period, and although we find joy and delight in studying them day and night, still they are neither our Bible nor our Confessions. On the contrary, even in these dogmaticians we observe occasionally a muddying of that

stream which burst forth in crystal purity in the sixteenth century." [10])

The same view has been consistently held by other spokesmen of the Missouri Synod. We can cite only a few striking utterances.

"It was through the ministry of the fathers in the age of the Reformation that our fathers were brought to the knowledge of the light. They recognized the old Gospel which Luther had proclaimed as the light. Their watchword was: Back to Luther; for whoever is led back to him is led back to Holy Scripture. They returned to the Scriptures and the Confessions, and inscribed on their banner these two principles: 1. Holy Scripture alone can establish articles of faith, and determine whether any teaching is true or false, light or darkness; 2. in the symbolical or confessional writings of the Lutheran Church we find the true interpretation of Scripture. — In placing the confessional writings of the Lutheran Church in the foreground they did not put them on a level with Holy Scripture. Nor did they assert two sources from which the knowledge of the light must be drawn: Holy Scripture and the Confessions. The standpoint which our fathers occupied was identical with that which the fathers in the age of the Reformation occupied." [11])

"By accepting the Confessions *because* they agree with Holy Scripture we show that we regard the Scriptures as the exclusive source of knowledge of the truth. True, we declare that the Confessions are a norm; however, we regard them only as *norma normata,* that is, as a norm which is itself regulated; while we view the Word of God as *norma normans,* the rule which dominates, defines, and regulates everything. There is no court higher than the Holy Scriptures to which an appeal could be taken from the Scriptures. We accept the Confessions of our Church solely for the reason that there is contained in these confessional writings no other doctrine than that which we have before us in the clear revelation of God's Word, or for the reason that our Symbolical Writings repeat what God Himself says in His Word." [12])

---

10) *Lehre und Wehre,* Vol. 21 (1875), p. 65 ff.

11) Prof. F. Lindemann, at the Jubilee Convention at Chicago, July 10—15, 1897. *Ill. Dist. Report,* Mo. Syn., 1897, p. 30.

12) *Central Distr. Report,* Mo. Syn., 1892, p. 48 f.

# THE THEOLOGICAL OBSERVER.

## Million Dollar Fund.

The sixth report on the million-dollar offering for the Ohio Synod's Capital University runs the total gift from 235 congregations up to $454,552.68, and reports one special gift for Divinity Hall of $100,000. D.

## Membership and Apportionment.

The apportionment system for raising funds for the Synod has caused a shrinkage of the membership in the Norwegian Lutheran Church. A report in the *Lutheran Church Herald* (March 15) states: —

"Most ministers did not need much time to realize that their own figures as reported to the synodical secretary and published in the annual report were used as a basis for the apportionment made. The next thought was the importance of having a membership list that should be accurate. In many church registers there were names of confirmed members whom the pastor had never seen. In one church there were names of people who had not been inside the church for twenty years; others had joined some other denomination, 'on account of the lack of English'; others had moved away. Well, conditions were not the same in all church registers, — it would be very, very far from the truth to say that. Some ministers had always considered it an important duty to have the printed reports tell the truth, even though it meant lots of work.

"Without wanting to dwell on this, the fact is that many pastors reduced the number of confirmed members in their church or churches, and in some cases very considerably."

The report also speaks of losses in membership through persons who move away from their home church, retaining their membership in the same, and declining to join the church nearest to their new location. "This practise has lost us and is still losing us thousands of members." Similar statements might be made of conditions existing in other synods. D.

## "Our Colleges and the Religious Life."

Under the heading given above the *Northwestern Christian Advocate* has the following: —

"In the recent report of the Educational Association of the Methodist Episcopal Church, the following significant expression was recorded: —

" 'The Church will be happy to know that the association showed an intense interest in the religious functions of our schools. There is no doubt that the religious ideal always has been dominant in them, that the spirit of service has pervaded them, and that Christian character has readily been nurtured within them. But in recent

years, when the struggle for material resources has been so severe and the demands for academic standards so exacting, it has been more difficult to give the needed attention to religious work. The settled purpose that our schools shall be centers of religious power was evident to an unusual degree in this meeting of the association.'

"The question might well be raised following this quotation, Why is a Methodist college? A Methodist college exists not to teach mathematics or chemistry. There is no Methodist mathematics. And yet we are going to our people with calls for millions of dollars to support chairs of science and history and economics. The admission (we are tempted to denominate it a confession) quoted above should give us pause and lead us to inquire how nearly are we making our colleges 'centers of religious power.' So far as the mere impartation of knowledge is involved, the cultivation of intellect or sharpening of wits, the state can do that business fully as well, and in not a few instances better than the more humble church-school.

"There is absolutely no excuse for the existence as a church-school of an institution that does not maintain as its chief aim the spiritual culture of its students."

*"Centers of religious power!"* Stating it more definitely: Centers of *Christian* influence and power! That is what *our* colleges should be. Of this we may well be reminded. Not only the indifferentism and materialism of our time is seeking to thwart Christian influence and power, but also some of the branches that are taught in the college curriculum have in them an element of danger in this same direction. History tells us that the *Renaissance* — the rebirth of classical culture — brought with it pagan conceptions and pagan morals. We are influenced by what we read and study. The pagan ideas of Greek and Roman mythology and of the classical Greek and Latin literature must be corrected if they are not to work harm. Secular history must be taught from the subjective view-point of the Christian scholar, lest the student fail to see that God overrules the desires and works of the wicked for the fulfilment of His ultimate purpose: the salvation of man. The sciences must not be given a value *per se,* but only inasmuch as they are valuable for that service which the Christian man gives unto his God.

Therefore the chief study at our colleges must be that of the Christian religion and its doctrines. The Bible must be *the* book of instruction during the entire course of study. Parts of the *Greek* New Testament might well be read in the last year. And we see no good reason why, after the Catechism has been studied for four or more years in the vernacular, the student should not in his last two years read and study such a book as Dietrich's *Institutiones Catecheticae* in the Latin original. In doing so he would not only be given the benefit of its doctrinal contents, but also of its Latin. We believe that in this way the college student would not only with increased interest study his Catechism, but would also be better prepared in more than one way to pursue his studies later in the theological seminary.

It goes without saying that much ought to be made of the morning and evening chapel services at the colleges. By a careful selection of Scripture-readings and prayers and occasional chapel-talks by a member of the faculty, the student can be made to feel that these things do not belong merely to the routine of his college life, but supply a real need.

The six years which our students spend at our preparatory schools, or colleges, during the very formative, and, therefore, dangerous period of their life, present great opportunities for exercising Christian influence and power, and, in the same measure, place upon those in charge great responsibilities which they dare not shirk. FRITZ.

## April 18 Observed in Other Churches.

"The Federal Council of the Churches of Christ makes an appropriate suggestion that Sunday, April 17, be utilized by the Protestant ministers of America to give recognition of results which have flowed from Luther's fearless words before Charles V and his council, and to emphasize afresh some of the great truths which came from the Reformation — justification by faith, the duty of obedience to Jesus Christ, the freedom and responsibility of the individual soul, the right of every man to the Bible in his own tongue, the obligation of loyalty to the living God, our only King."

After thus calling attention to the suggestion of the Federal Council of the Churches, the *Northwestern Christian Advocate,* in its issue of April 6, said: —

"This is a most excellent proposal, and, it is sincerely hoped, will be followed up by the great majority of our Methodist pastors. We are talking to-day about reconstruction. We fear there is more talk than action. There is no real and permanent reconstruction except through the truths which the Reformation proclaimed, and which must dominate the life of the world if it is to become a fit place for the habitation of God.

"If the entire time of the sermon cannot be devoted to this important theme, there should at least be given a few minutes for a definite statement of the fact of the anniversary and expression of gratitude that there was given to the world Martin Luther, the great liberator."

## Status of German Missions.

Out of the chaos of international politics and post-war confusion the status of German mission-work in Asia and Africa gradually begins to take on lineaments that permit more accurate judgments. We summarize, in the following, the reports before us.

In East Africa the expulsion of German missionaries (Moravian and Leipzig) was completed last November. The English mission branch of the Moravians has, however, been informed that a resumption of labors in this field is not out of the question. In East Africa the native evangelists are continuing the work without salary. The

English officials now administering German East Africa were impressed by the character and loyalty of the German missionaries, and requested urgently that these men might be permitted to remain, but in vain.

In Southwest Africa the notorious paragraph 438 of the Peace Treaty does not apply. August 31 of last year, General Smuts accepted a declaration of loyalty from the Rhenish missionaries and declared that there would be no interference with their work.

In Hongkong much missionary property was sold at auction, and it is reported that the church edifice of the Rhenish mission there will be given to the Catholics.

On New Guinea the Rhenish and Neuendettelsau missionaries were permitted to work without interruption throughout the war. Now (1921) the Australians have made a regulation that no departing missionary may return, and that no new German missionaries may enter.

From the *Harvest Field* (Mysore, India, 1921) we gather the following data concerning the situation in India: —

The question of the return of German missionaries to the fields from which they had been excluded through the war has been brought to the notice of the religious public by the conference of persons interested in missions held in June last near Geneva, Switzerland. The findings of that conference were sent to the National Council of India for its consideration. A committee of the Council gave much time to the serious examination of the proposals, and the following resolution was unanimously agreed to: "With regard to the return of German missionaries the Council has not departed from the position taken up in 1915, when it expressed the earnest hope that after the war conditions would be such as to make possible the resumption of the former happy cooperation in the task of extending Christ's kingdom. The Council accordingly hopes that the time for the modification of the restrictions placed on the efforts of German Christians to take their share in the evangelization of the world may soon come. The Council, however, does not consider that any good purpose would be served by pressing at present for the reduction of the time limit imposed by His Majesty's Government on the admission of Germans into India. It will, however, watch the situation with a view to taking action when the time seems ripe."

The National Council received a report of its German Missions Committee, which showed that "all the arrangements for carrying on the work of the German mission had worked well." These missions were organized under a special constitution, the institutions were continued, likewise the medical work, and "the theological training classes had been reopened, both the preparatory class and the regular course of three years, under the care of two of the men of the Lutheran Church."

Of transfers of missionary forces we note the following: Basle and the Rhenish mission are cooperating on Sumatra, the Bethel

mission has undertaken work in Java, and Breklum has transferred its activities to the province of Canton, China.

Concerning the status of Catholic missions we find the following in the *New World* (Roman Catholic, Chicago): "For the time being an accommodation has been arranged between the Holy See and the British Empire that within a year, at most, German and Austrian missionaries may return to their former fields of labor. The conditions laid down are not ideal, neither are they impossible of accomplishment. Bishops, prefects-apostolic, and vicars-apostolic cannot return to their missions. In their stead the mission will be presided over by an American citizen or a British subject, together with a treasurer of one or either nationality. The Holy See is to assign an English ecclesiastic, and also a representative of the American hierarchy to deal directly with the British Empire, under appointment by the Holy See. German or Austrian missionaries who are to return to the colonies must reside at least six months in British territory or in the United States. The returning missionaries must be vouched for by one or the other of the two competent authorities. These are the uttermost concessions that can be granted just now. Patience and a large measure of toleration must characterize those who feel they are aggrieved and discriminated against merely because they are Germans or Austrians." GRAEBNER.

## Liberalism Invading the Mission-Fields.

Dr. W. H. Griffith-Thomas, a noted Anglican clergyman of the evangelical school, now laboring in this country and residing in Philadelphia, has stirred up much discussion in Presbyterian circles by his report on the liberalism which he observed during a recent visit to the China mission-fields. On his return to this country, Dr. Griffith-Thomas delivered a number of lectures in which he gave instances illustrating the extent to which liberalism, by which is meant the new theology, which is another term for unbelief, has invaded the ranks of the missionary workers. A large percentage of the missionaries, he declared, entertain the higher critical view of the Bible. For the preaching of the Gospel they substitute social service and institutional work. Of 284 missionaries resident at Shanghai, only four are doing evangelistic work (preaching). Of twenty-six graduates from a "Christian" university in China, it was disclosed that twenty-five had gone back to "full heathen Chinese life." Missionaries who still believe in the inspiration of the Bible have formed a Bible Union which now has a membership of 500, and the resolutions of this Bible Union fully bear out the charges made by Dr. Griffith-Thomas.

The statements of the Anglican, however, have not passed without challenge. Dr. A. J. Brown, a writer on missionary subjects and secretary of the Board of Foreign Missions, has asked him to name the Presbyterian workers who are propagating the new theology in China. However, in a recent issue of the *Presbyterian*, Dr. John Fox of New York quotes damaging statements from one of Dr. Brown's

own books, pointing to a change in the attitude of Chinese converts to specifically Christian teaching. The early converts, says Dr. Brown, believed in the existence of a personal devil and accepted as actual facts the story of the Fall, the virgin birth, and our Lord's resurrection, the implication being that these teachings are not so regarded by Dr. Brown nor are believed by the converts of recent years. Dr. Fox continues:

"The Orient is menaced by the flood tides of rationalistic infidelity, and the new-born churches are in danger of being poisoned or strangled in the cradle or the nursery by unsound missionaries and weak-kneed secretaries, and by the propaganda carried on through books, magazines, and the press in general. How far are our own missionaries affected? or their churches? That rationalism does prevail in China, probably more in Japan, and possibly less in Korea, admits of no doubt. What winds of doctrine are apt to fan its baleful fires into a blaze, what Babcock fire extinguisher can we employ to put them out? This is a question not only for the Foreign Board and the General Assembly, but for the Church at large."

Also Dr. Robert E. Speer, prominently identified with Presbyterian foreign mission work, denies the allegations of Dr. Griffith-Thomas. He specifically declared in the course of an address that there was no noticeable number of missionaries in China who denied the inspiration of the Bible, Christ's deity, or the resurrection of the body, but later made a significant admission when he remarked that "things were worse at home than in the missions." Commenting on Dr. Speer's reply, the *Presbyterian* remarks editorially:

"Two men of equal veracity have made absolutely contradictory statements with regard to the state of missions in China. Dr. Spear read letters from two missionaries to support him. Dr. Thomas is backed by the formal action of six hundred missionaries. No formal evidence has been produced, because there was no proper tribunal competent to receive and handle testimony. There has been nothing but counter statements. To leave the matter thus is to cause a loss to our Foreign Board of possibly hundreds of thousands of dollars. A sound, impartial commission to hear the case and defend missions or correct them is imperative. We reserve judgment until such finding can be had." GRAEBNER.

## The Creedless Union.

"G. H. T." writes the "California Letter" for *The Lutheran* of March 24. He wrestles with the question whether the city of Washington and California are really the two wickedest places in the world, as a prominent newspaper recently stated. If they are, he thinks that liberalism and faddism is the root of the evil, and some Lutherans are part of the root. He relates: —

"Recently the pastor of the leading Congregational church in Alameda declared from the pulpit that 'Protestantism is slowly dying in the West.' Then he uttered a tirade against 'the present division of the sectarian order' and exclaimed, 'Why all these jangling church-

bells and creeds that clash over forgotten isms?' Several Sundays previously another minister had preached along similar lines. When people are fed on such 'stuff,' it is little wonder that conditions are bad. And right here in Berkeley is a theological seminary, the head of which is not only an ultra-rationalist, but even a blasphemer, who virtually tears the Old Testament to pieces, and even dares to call the God of the Hebrews a 'clan God.' What can you expect from preachers turned out by such an institution? Here is, in part, at least, the cause why religious fads and soul-destroying heresies flourish. The going adrift from the principles of the faith, the casting aside of the essential doctrines of the Gospel, and the advocating of work-righteousness, is leading myriads into abject unbelief. This is one of the reasons why religious fads attract greater attention than many churches.

"There are in the so-called Bay cities, San Francisco, Oakland, Alameda, and Berkeley, perhaps twenty-five so-called Christian Scientist temples, about the same number of Spiritualist societies, and a number of other semireligious sects. Then add to these the large number of Buddhist temples, and we have about one hundred semi-Christian and heathen societies. How can such conditions be changed? By a creedless union, as the Alameda pastor proposes? Thank God, there is still a remnant loyal to the truth. A negative religion has never saved a soul. A compromise with error, which is necessary when Lutherans join in such unionistic movements, will only weaken the force of the Gospel, for persons are judged by the company they keep.

"The Lutheran Church, though not so very strong on the Pacific Coast, still lives, and is beginning to let its light shine. There are also others that are beginning to see the trend of a liberal religion, and are taking a stand for positive truth. Recently, in a neighboring city, a man came to the pastor of a leading Methodist church requesting the use of his church to present a semisecular cause to his people. The pastor told him that the only evening that he could have was on a Friday. The reply was, 'I don't want Friday, but Sunday morning, when there is a good congregation, and when I can get a good collection.' The pastor replied, 'Sir, this church is for the preaching of the Gospel, and I will not allow anything to be presented from my pulpit except the pure Gospel, which I preach morning and evening.' That settled it, and the man left. This was quite in contrast with a Lutheran weakling, who, in order not to offend any one, did quite the opposite. Chancing to meet one of his members, I said, 'Well, what kind of a sermon did you have on Sunday morning?' His reply was, 'We had no sermon.' 'What! No sermon? What was the matter?' 'A man was there who talked for nearly an hour about the Boy Scout Movement, that took the place of the sermon. What do you think of that?' It is a pleasure to note that even if once in a while a pastor forgets himself, there are still some laymen who realize the impropriety and express their disapproval. But it is sad when such a thing is allowed to occur at all in a Lutheran church."

Immediately preceding this account is a report of the centenary celebration of the Protestant missions in Madagascar, at which the Norwegian Lutherans were represented by Rev. A. Gendersen, of Christiania, who joined in the celebration with the London Missionary Society, the Quakers, and the Protestant Mission Society of Paris, and has not been rebuked for his liberalism. D.

---

# BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:* —

**The Teaching of English.** *Paul E. Kretzmann, M. A., Ph. D., B. D.* Vol. III. Concordia Teachers' Library. 118 pages. $1.00, net.

"Little need be said regarding the value of English as a study. It is the official language of our country, and the ability to speak, read, and write our own tongue with at least some degree of correctness may be expected from every citizen as a matter of course."

The author is quite right in these remarks found in the opening chapter of his book. And the book is designed to be a guide to teachers, so that their pupils will be given at least a good working knowledge of English. We can dispense with many another thing in the school curriculum if our children learn their three R's well. What we like about Dr. Kretzmann's book is that it insists upon practical methods which will have practical results. A more detailed discussion of the book will be in place in a school journal.

Our Synodical Committee, which passed upon the manuscript, highly recommends this latest addition to the Concordia Teachers' Library because of its "wealth of valuable suggestions" and its "mass of pedagogical information, which is the ripe fruit of many years of scholarship and expert criticism." FRITZ.

**Conservation in Matters Pertaining to the Church.** *L. Franklin Gruber, D. D.* Reprint from the *Lutheran Quarterly*, January, 1920. 24 pages.

Dr. Gruber treats a very timely subject. "The need of conservation and of greater constructive statesmanship and generalship in the Church," says Dr. Gruber, "should be apparent to every interested observer."

Much of what the essayist says we can heartily subscribe. Speaking of conservation of men for the ministry, he says: "The Church should not only with great wisdom and tact choose out from among its young men such as might have the appropriate qualifications for the Gospel ministry, but it should implore the great Head of the Church so to direct their minds and hearts as to become laborers in the vineyard."

In these strenuous times in which unusually heavy demands are made upon the ministry, Dr. Gruber arraigns congregations and synodical organizations for overworking some of their men. He says: "There is another phase to the conservation of the individual in the Church, especially the individual pastor and professor. Our Church has often made the mistake of overworking, I had almost said abusing or wasting the powers of, some of its men, especially the ablest."

We are glad that the essayist has not overlooked what he chooses to call "conservation in the ramified machinery of the Church." "In the local congregation," he writes, "organizations, clubs, public gatherings of various kinds, etc., not to speak of various devices to raise money for the congregation, are multiplying so fast that they require so much of the pastor's time, as well as that of a select band of lay-workers, that he is just in that far prevented from developing the more important spiritual and other interests of the congregation, and from acquiring great pulpit power."

To the Church which adopts the world's ways in conducting her sacred affairs Dr. Gruber addresses himself thus: "And how about the mere club spirit of part of the modern Church? And how about the sanctimonious subterfuges on the part of the modern Church to raise money by indirect commercial methods, not to speak of questionable chance and other methods, on the plea that it is for a good cause? Just as if the end justifies the means! . . . The Lord's method is to lay by on the first days of the week, according to the blessings received, to give *directly* to His cause, not by some roundabout method whereby the giver gets something himself . . . and the Lord gets what is left. . . ."

But while Dr. Gruber warns against "converting the Sunday pulpit into a mere lecture platform or an attractive entertainment stage," and would not allow "truth to be disregarded and trampled under foot, as if it made no difference what one believes," and rightly says that "it is becoming more and more apparent that it is largely to the Lutheran Church to which American Christianity must look, and is indeed already beginning to look, as the great bulwark of truth against open and more subtle and insidious onslaughts of error," he not only writes in another part of his essay that "to plant Lutheran churches of the same language, whatever that language may be, right under one another's shadow, simply because of difference of synods, is not only unbrotherly and un-Lutheran, but to all outward seeming un-Christian," but even goes so far as to accord first claim on the non-Lutheran Protestant home mission field to the sects and to speak in favor of a cooperative movement of the various Protestant church-bodies on the home and foreign mission fields. "Although the Lutheran Church," he writes, "is not as such *organically* in this great cooperative movement, we must surely look with favor upon such an application of business principles to the business of the Kingdom."

There is no consistency in Dr. Gruber's position, but a clear indication that he, too, as many others, has become infected with the spirit of indifferentism and has weakened under the pressure of the demand made for church union by disregarding the true unity in the Spirit. The plea for doctrinal purity and for "the Church of the *Conservative* Reformation," however, only then serves its purpose when we also reduce it to practise.

FRITZ.

*George H. Doran Co., New York:* —

**A History of the Doctrine of the Work of Christ in Its Ecclesiastical Development.** *Robert S. Franks, M. A., B. Litt.* Vol. I: XIII and 449 pages; Vol. II: VII and 443 pages.

This treatise must command the attention of theologians, not only because of its subject-matter, which is the heart of Christianity, but also

because of its thorough workmanship within the various limitations which the author has placed on himself. As regards these limitations, the author has, in the first place, restricted his research to the activity of the incarnate Logos, thus lopping off at the one end the preincarnation activity of the Messiah, and at the other end the operations coincident with the Second Advent of Christ. It has not been possible, however, to exclude all references to Christ before His First Coming and at His Second Coming. In the main, we have here the dogmatic materials grouped in the old terminology under the head "Office of Christ," in its triple aspect of Prophet, Priest, and King. That the term "work" of Christ has not been restricted to the suffering and death of Christ is a decision of the author that will be applauded. We fear the author will meet with less approbation for his second limitation: the exclusion of the Biblical material for the study of the work of Christ. His treatise deals with the *ecclesiastical* doctrine of the work of Christ and is a great dogmatico-historical essay. Not that Bible references are absolutely wanting in this book: that would be simply impossible, because the ecclesiastical doctrine of Christ is practically the understanding which the Church has had of the Christological texts of Scripture, and this understanding has been expressed either in Scripture terms, or has been accompanied by appeals to Scripture. These references the author has noted as historical facts, but has declined to examine them exegetically. However, his work is not on that account a non-committal reporter's tale, or a loosely connected catalog of declarations which the Church or her leading teachers have made regarding the work of Christ. The author tells us that a third self-limitation was suggested to him by his desire to show not only what had been ecclesiastical teaching regarding the work of Christ, but rather in what manner any particular phase of this teaching had been arrived at. His dominant interest is in system and method, and as he believes to have discovered, so he would lead his readers to observe, whether the Church's doctrine regarding the work of Christ has been determined at any time by authority, by reason, or by experience, or by a more or less subtle synergism of two or more of these factors. As a consequence the author has not recorded every spokesman in the Church who has made some statement regarding the work of Christ, but only those who made an effort "to reduce the doctrine to systematic unity." We believe this is what our age calls "scientific method." Of the authors who have made such an effort not all that they have said regarding the work of Christ is specially examined in this treatise, but only those of their literary products which indicate systematic effort. The rest of the writers, from the Apostolic Fathers to the present time, are mentioned, with more or less comment, for the purpose of establishing continuity. The perusal of the treatise thus becomes something like a journey through a territory that is rather hurried through the commonplace sections and is halted at points of extraordinary interest. Thus there are lifted into prominence for us Ignatius among the Apostolic Fathers; Justin among the apologists; Irenaeus, Clement of Alexandria, and Origen among the earlier, Athanasius, the two Gregories, Cyril, and the Damascene among the later Greek theologians; Tertullian, Hilary, and Ambrose, Augustine, Leo, and Gregory the Great among the Latin theologians. The peaks of medieval Christology the author finds in Anselm, Abelard, Bernard,

Rupert of Deutz, Hugo of St. Victor, Peter Lombard, Alexander of Hales, Thomas Aquinas, and, near the end of this period, in Duns Scotus, Occam and Biel, and Erasmus. The older Protestant theology the author makes culminate in Luther, Zwingli, Melanchthon, and Calvin, but the former two he denominates "reformers," the latter two "theologians." The Post-Reformation period is treated in Vol. II, and the ramifications of Christological teaching, as far as it relates to the subject in hand, are traced in Socinus for Socinianism, and Limborch and Grotius for Arminianism, while Quenstedt and Heidegger are presented as types of the final form of the doctrine on the Lutheran and the Reformed side. (To a comparative study of the Lutheran and the Reformed doctrine a special paragraph of six pages is devoted.) The English branch of the Christological tree in this period is represented by Hooker and Pearson on the one hand, and by Owen on the other. The last part of the treatise — proportionately the greatest in this entire *ensemble* of studies — is devoted to Modern Protestant Theology. We are satisfied with the author's view that the beginnings of this theology lie in England and America, and are represented by Locler, Chubbs, Butler, and Edwards, while it was in Germany that this type of theology was developed, and there the author assumes the following groups: 1. Steinbart, Kant, and Hegel for the incipient, 2. Schleiermacher for the central stage, which branches out 3. into the liberal and mediating school (Biedermann, Schweizer, Rothe, and Dorner), 4. the Erlangen School (Hofmann, Thomasius, Frank), 5. Ritschlianism (Ritschl, Lipsius, Kaehler). English and Scotch representatives of this theology up to 1860 are Coleridge, Erskine, Maurice, and Campbell; American and English contemporaries with a special tendency are Bushnell, Dale, Westcott, and Moberley.

At the end of a greater historical period the author sums up the dogmatical labor of that period in a "synthesis." Thus after John of Damascus he presents "the Greek synthesis." He finds in the Greek theology two main aspects that are related to one another: "On the one hand salvation is regarded as the direct result of the Incarnation (a) as a divine revelation, (b) as (along with the death and resurrection of Christ) a communication of life to mankind. Through the death and resurrection operates, according to this view, what is implicitly given already in the Incarnation." (I, 95.) The view of the work of Christ as a sacrifice to God or of a price paid to the devil the author treats as a "negative precondition" of salvation in the *via salutis* of the Greeks. The medieval theology the author introduces with a thoughtful paragraph on the development of the doctrine of penance in the early middle ages. This doctrine did indeed overshadow every other teaching of the Church in that age. The synthesis for this period the author begins to *form* after Alexander of Hales, thus: "There is a relative, but not an absolute necessity of the Incarnation and the Passion: all necessity in this matter ultimately depends upon the divine sovereignty. Subject to the divine decree, however, there was a necessity both of the Incarnation and of the Passion. The Incarnation was necessary even apart from the Fall, in so far as man, a creature of sense as well as intellect, needed a revelation to the senses as well as to the intellect. It agrees with this that the Sacraments were necessary even in the state of innocence, in so far as they serve

for the apprehension of grace." (I, 259.) However, in the author's view the medieval synthesis is not perfected until after Aquinas. (I, 298 f.)

To the Lutheran the most interesting part of this study in Christology is Part III, "The Older Protestant Theology" (I, 351—II, 150), and in this part the review of Luther (I, 353—388), Melanchthon (I, 401—413), the Formula of Concord (I, 413—422), Quenstedt (II, 74—94), and the parallelization of the Lutheran and the Reformed doctrines (II, 115—120). The author's acquaintance with Luther's writings seems to be limited to the two Catechisms, Cole's translation of *De Servo Arbitrio*, Stange's Collection of the earlier disputations of Luther, the Smalcald Articles, the Commentary on Galatians, and the Dissertation on the Trinity. For the rest of his source material he relies on the citations in Gieseler's *Ecclesiastical History*, A. Ritschl's *Justification and Reconciliation*, O. Ritschl's *Dogmengeschichte des Protestantismus*, Th. Harnack's *Luthers Theologie*, Thomasius, *Christi Person und Werk*, Seeberg's *Dogmengeschichte*, Koestlin's *Luthers Theologie*, and Beard's *Reformation*. In other words, the author works chiefly with secondary sources. He has completely taken over into his treatise O. Ritschl's view of "the fundamental irrationalism which characterizes Luther's doctrine even in its clearest statements, and which becomes almost its hallmark and distinguishing stamp." But he has immensely weakened the best feature of Ritschl's view, *viz.*, that "the positive origin of Luther's irrationalism is in Scripture itself" by claiming for Luther's "irrationalism" "at least a negative preparation" in Luther's Occamist studies. As his authority for this "negative preparation" he claims Hermelink's recent remark: "From the contradictions of the Occamist theology, and especially of the *Collectorium* of Biel, is to be understood the development of the Reformer." The "preparation," then, which Luther received from Occam simmers down to the fact that Luther *opposed* Occam's teaching, and presumably developed his convictions according to the law by which a person learns from his enemies. But before a person can fight an enemy he must have recognized him as an enemy, and that puts us back to the further question: Who taught Luther that Occam must not be accepted as a guide in Christology? Scripture, of course. The Occamist preparation which Luther received becomes thus very "negative." In transcribing O. Ritschl's five essential features of Luther's doctrine of justification the author has missed the cardinal point in Luther's teaching by accepting (at least seeming to do so) Ritschl's fourth feature: "Faith justifies, in that it is the righteousness of Christ, entirely alien to sinners, *but infused into their hearts, and in so far is the ideal fulfilment of the Law.*" It will be difficult to establish the part in this statement which we have italicized even from Luther's earlier writings. Luther takes the so-called *forensic* view of the justifying act: God pronounces the sinner not guilty. The persons whom God justifies are "the ungodly," and these have in their heart nothing but sin and Christ the Atoner. If God justifies those who have "ideally fulfilled the Law," He does a useless thing; for He justifies a person who is already just. Not even Luther's "irrationalism" can be brought in to explain such a view. Luther never entertained it. It is just as much a myth as his "negative preparation by Occam," as regards Christological teaching. The following state-

ment of the author is good: "In order, properly to understand Luther's principle of justification, and especially its conflict with the preceding Catholic doctrine, the following further points must be noted: (1) Luther reinterpreted the word grace. Grace meant originally for the Greek Church little more than the gift through the Logos of the knowledge of God and of the promise of immortality. Augustine gave it a deeper meaning in so far as he took it to mean, on the one hand, the forgiveness of sin, on the other, and this was the chief idea, the infusion of charity which makes merit possible. For Luther grace is not a quality of the soul, the *gratia creata* of the Schoolmen, which is charity, but God's free unmerited favor to the sinner, shown above all in the forgiveness of sins, which, however, is accompanied by the gift of the Holy Spirit. (2) Luther also gave a new meaning to faith. From the beginning of the systematic theology of the Church faith had been conceived as in itself belief or acceptance of Christian doctrine especially as embodied in the Articles of the Creed. According to Clement and Origen this faith was but a beginning, and in order to become a free principle of virtue needed to be transformed into knowledge. According to Augustine and the Schoolmen, on the other hand, belief, in order to become saving faith, needed to be informed by love, the principle of merit. Faith is not in Western Catholicism confidence (*fiducia*). According to Lombard (III, 26, A) such *fiducia* belongs to hope based on merit. Hope apart from merit is presumption. For Luther, on the other hand, faith, though presupposing belief of the Articles of the Creed, is essentially *fiducia*, confidence or trust in the mercy of God revealed in Jesus Christ." By this paragraph the author adjusts himself to the true Luther in his teaching on justification, and incidentally helps to break down the view of Luther's "Augustinism," falsely claimed to have been asserted by Luther himself.

Somebody seems to have nodded in the author's sanctum when the following was written: "With Melanchthon we pass from the Reformers themselves to the theologians of the Reformation. *Melanchthon*, like Zwingli, *was a Humanist*." This leaves the Lutheran Reformation without any "theologians"; for Luther, in the author's view, was none, and in passing from Luther to the real theologian, Melanchthon, behold, we are introduced to a Humanist, whose "work it was to unite the traditions of Erasmus and of Luther." The author's meaning, of course, is that Melanchthon entered the reformatory movement as a Humanist, and in the course of time became its chief theological exponent, or, to speak with Loofs, whose *Dogmengeschichte* the author here follows, gave the Reformation "a masterly expression." Melanchthon's *intellectual* antecedents have been correctly stated. His *theology*, however, was obtained from Luther, as the earlier Melanchthon more than once acknowledged. The Melanchthon of the first edition of the *Loci*, and of the Augsburg Confession and the Apology, has done genuine theological work. Well does the author say: "The difference between the earlier and the later theology of Melanchthon is seen especially in the change of attitude with regard to the question of authority and reason. In the first edition he thoroughly shares Luther's irrationalism. Christian doctrine is altogether different from philosophy and human reason. Plato and Aristotle have been the ruin of theology in the time of the Fathers and

the Schoolmen, respectively. In the last edition philosophy is, however, at least allowed a usefulness in the explication of theology, and the general attitude towards reason is more favorable." The change in Melanchthon which the author has noted, and dilated upon, is a fact; it is, however, not merely a change of theological method, but of the quality of theology. *Quod non est biblicum, non est theologicum,* is a good old axiom. Hence, while intending to praise Melanchthon, the author really describes Melanchthon's growing theological unfitness when he says: "It goes along with this difference that while in the first edition Melanchthon intentionally devotes attention only to the practical doctrine of the Reformation, in the last he enlarges his view to take in their metaphysical presuppositions, both theological and Christological. But this procedure again inevitably brings about a more favorable attitude to ecclesiastical tradition. Thus while in the first edition Melanchthon expresses his purpose as simply to offer a guide to the study of the Scripture, and tells us that the *Loci Theologici* grew out of lectures delivered on Romans, in the last edition he says that his intention is to gather the doctrine of the Catholic Church on things necessary, as it is handed down in the apostolic literature and the received writers of the Church. In other words, there is an express harking back to ecclesiastical tradition. While Melanchthon originally said, 'Besides the canonical Scriptures there are in the Church no genuine writings,' he later refers not only to the Epistle to the Romans, but to Origen, Cyprian, Augustine, John of Damascus, and Lombard. In a word, in Melanchthon's later theology the old landmarks submerged by the flood of Luther's revolutionary thought begin to reappear."

The Protestant "synthesis," the author thinks, *emerged* in Calvin, whose *Institutes* the author, following Ritschl, regards as "the masterpiece of Protestant theology," and as "a complete and harmonious expression" of the essential Protestant view. Yet he sees the *completion* of the Protestant synthesis" (a) in the general acceptance of the doctrine of the twofold obedience of Christ, as taught in the Formula of Concord, (b) in the tendency more and more to bring the whole material of the doctrine (including the twofold obedience) under the conceptual scheme of the threefold office."

There is a multitude of other points of interest that cannot be touched upon in this review which has already become unusually extended. Suffice it to add one more remark. The author has declared his purpose in this entire study to be this: "to trace the antecedents of the modern doctrine of Christ. The result of my investigation is to show that this doctrine in its most typical form, as developed by Schleiermacher and Ritschl, is no arbitrary opinion on the subject, but that the whole course of doctrinal development has led to it by an immanent necessity." The reviewer was at first inclined to view this statement as one of the limitations under which the author has performed his work, but it seems on second thought that it is more than that: it is an inward limitation such as is wrought by bias. Schleiermacher is the idol of modern theology. Many have become captivated with his seductive thought and his persuasive style. But this is the first time, we believe, that the assertion has been made that in his Christology the silent growth of two thousand years has burst into flower.

D.

*A. Deichertsche Verlagsbuchhandlung, Leipzig and Erlangen:* —

**Kirchliche Volksmission.** *Dr. Gerhard Hilbert.* Second revised edition. 52 pages. M. 1.

**Volksmission und Innere Mission.** *Dr. Gerhard Hilbert.* 24 pages. M. .80.

In these two brochures Dr. Hilbert describes the sad religious conditions in the Protestant churches of Germany and suggests a remedy.

"Under the terrible experiences of the war," says the author, "thousands have, no doubt, found their God and have learned firmly to believe in their Lord and Savior; but, perhaps, more, both in the field and at home, did not know what to make of God, and have consciously forsaken the faith of their fathers. . . . Insubordination and unchastity, pleasure-madness and wild concupiscence, laziness and aversion to labor, contempt of all human and divine authority — all that we have, a falling away practically from Christianity as, perhaps, no one in our German nation would have believed it to be possible. We have pagan conditions in the very midst of Christendom. . . .

"There are country churches in the north which often had to omit their services, because not one single churchgoer came! And everybody knows that Sunday after Sunday in the large churches of many of the large cities not more than fifty people attended the services. . . .

"Immediately after confirmation the youth is lost to the church. . . . Our church-work proceeds on the supposition that we already have real congregations. But those who can and will see things as they are agree, we think, that we scarcely have real 'living churches' anywhere."

Quoting Martin Kaehler, the author closes his one brochure with these words: "The deplorable spiritual condition in Germany is to be found mainly in the fact that in Germany real mission-work has never been done. First the Irish monks came and bestowed upon us their pastoral care (haben uns pastoriert). The Reformation gave us many a Christian preacher, but no congregations. Now in many districts we have parishes, but no congregations. We must now do the mission-work which ought to have been done long ago."

The manner in which Dr. Hilbert would meet the situation in Germany disappoints us. The purpose of the sermon which is preached in the regular church service, he says, is neither to convert sinners, nor to lead the hearers to a deeper knowledge and better understanding of the Scriptures and to their application to spiritual needs. The sermon in the regular church service, he says, presupposes, as is indicated by the liturgy, that the people who come are Christians who need not be converted nor increase their spiritual knowledge, but who would be *edified.* Therefore, Dr. Hilbert says, "the Church cannot expect, much less ask, that its services be attended by those for whom they are not intended." For these, that is, for those without and also for those within who need to be led to a deeper and better understanding of the Bible, he would hold so-called "Bibelstunden."

The Bible conception of preaching is an altogether different one. Christ says, without restriction or limitation as to time, place, or people: *"Preach the Gospel."* And Paul, bidding farewell to the elders of Ephesus, says:

"I have not shunned to declare unto you *all the counsel of God.*" And he bids these elders, the preachers of the church at Ephesus, "to *feed* the Church of God," and he commends them and their people to "God and to *the Word of His grace*, which," he says, "*is able to build you up*, and to give you an inheritance among all them which are sanctified." To Timothy the same Apostle writes: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." We are sure that Timothy did not understand that in the regular church service he was to preach the Word with restrictions and limitations, but that he was to preach it *so as to supply the needs of his hearers.* And that is the purpose of all preaching and religious teaching, whether in or out of the pulpit.

The "Bibelstunden" which Dr. Hilbert has in mind are similar to the instructions which we give to our adult catechumens. That for the ingathering of those who are without these will serve a real purpose, we, of course, do not deny. Their purpose, however, is not to do something essentially different from what is done by means of the sermon, but to give a quick, systematic, and comprehensive course in Christian doctrine for the purpose of preparing people for membership in the Lutheran Church.

And if we have so-called Bible-classes for young people and adults on Sundays or on other days, we do not have them for the purpose of giving them something essentially different from what we give them in the sermon, but for the purpose of giving them additional opportunities to increase their Bible knowledge.

We fear that Dr. Hilbert resembles the "reformers" before the Reformation, who, indeed, clearly noticed that conditions were not what they ought to have been, who deplored them, and felt the need of a change, *but who failed in their diagnosis and, therefore, also in their remedy.* We fail to read in his brochures that Dr. Hilbert understands that the real trouble in Germany, both before and after the war, is that the Protestant churches of Germany have forsaken the old Gospel of Jesus Christ, and that this has been their ruination and that of their country.

The pure Gospel of Jesus Christ as Luther taught it in Germany and confessed it before the Diet of Worms, that, and only that, is the remedy for the sad condition of the Church in Germany and elsewhere. If Dr. Hilbert and others in Germany will realize this, and then preach and teach this Gospel, the pure Word of God, in sermons and "Bibelstunden," as the opportunity presents itself, he will do the German people a real and much-needed service. For such "Volksmission" we wish him Godspeed! FRITZ.

**A Historical Sketch of St. John's Ev. Luth. Church at Alma, Kansas, for its Golden Jubilee.** *Pastor F. A. Fischer.* 31 pages. 75 cts.

*A. Deichertsche Verlagsbuchhandlung, Leipzig and Erlangen:* —

**Neue Kirchliche Zeitschrift** mit literarischer Beilage: **Die Theologie der Gegenwart.** One Semester, M. 31.

*C. Ludwig Ungelenk, Dresden and Leipzig:* —

**Pastoralblaetter** fuer Predigt, Seelsorge und kirchliche Unterweisung.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I. — JUNE, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

PROF. W. H. T. DAU, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.


## CONTENTS.


| | PAGE |
|---|---|
| The Paramount Lesson of Job: God's Glory Magnified by Faith Triumphant over Tribulation | 161 |
| Why the Name Lutheran | 173 |
| The Theological Observer | 178 |
| Book Review | 189 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "June 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. JUNE, 1921. No. 6.

## The Paramount Lesson of Job: God's Glory Magnified by Faith Triumphant over Tribulation.

PROF. J. T. MUELLER, St. Louis, Mo.

From time immemorial Biblical scholars have been vitally interested in establishing beyond doubt the real purpose, the ultimate design, the one preeminent lesson of "the greatest didactic poem in the world" — the Book of Job. Ever since men have studied the Bible, from the time of the ancient Rabbis, who penned their mysterious glosses, and especially from the time when the first Christian scholar, Ephrem Syrus, Presbyter of Edessa, devoted his attention to the baffling problems of Job, the foremost students of Biblical lore — Jerome, Augustine, Gregory the Great, Aben Ezra, Saadia, Cardinal Cajetan, De Pineda, Bucer, Calvin, Beza, Luther, Schultens, Rosenmueller, Ewald, Delitzsch, Umbreit, Renan, Froude, and hosts of others, to this writing, have pried into the *locos vexatos* of this wonderful book; and yet, aside from a few obvious facts, we are assured by most eminent men that in the main we still "float upon a sea of conjecture."

It is true, many of the *quaestiones vexatae* refer to problems with which we, in the present discussion, are not concerned. The questions regarding the authorship, canonicity, and integrity of the Book of Job, while intensely important for other considerations, have little bearing upon the subject which shall hold our attention now. For our purpose it is immaterial by whom, at what time, and in what manner the book was composed, though we personally incline to the view that it is the oldest book in the Bible, and that it was written either by Job himself or by Elihu. However, be that as it may. The question before us is whether there is in the book a single great lesson, which the author desired to teach, and if so, what this paramount lesson may be.

That some special design was in the mind of the writer is obvious from the absolute unity and harmony that prevail through-

out the entire book. This single fact is sufficient to demolish the theory of Duhm, according to which the prose prolog and epilog are surviving fragments of a "Volksbuch" or popular story of a comparatively early date; while the intervening poetical speeches are attributed to a much later age because they are thought to reflect a very different point of view from that of the Volksbuch. In confutation of this theory we desire to point out that this would absolutely destroy the unity of the plot, which is most carefully elaborated, not only with regard to the content, but also with regard to the mechanical arrangement. Manifestly the whole book is a unit, was originally conceived as a unit, and carried out upon the basis of one great scheme or design. This is clear from the tripartite division, which obtains everywhere. There is a prolog, followed by the main body, consisting of three main parts, and the book closes with an epilog, which corresponds to the prolog, and is logically developed from the content of the poetical portion. A brief survey of the book gives us the following outline, which at once demonstrates the unity of plot, harmony of impression, and singleness of design.

I. PROLOG: SCENE, SETTING, PLOT. Chaps. 1. 2.

II. THE MAIN BODY, CONSISTING OF DISCOURSES. Chaps. 3—42, 6.

1) *Discourses between Job and his friends,* chaps. 3—31.
   a) First set of dialogs, chaps. 3—14.
   b) Second set of dialogs, chaps. 15—21.
   c) Third set of dialogs, chaps. 22—31.
2) *Discourse of Elihu,* chaps. 32—37.
3) *Discourse of Jehovah,* chaps. 38—41.
4) *Job's confessional discourse,* chap. 42, 1—6.

III. THE EPILOG. Chap. 42, 7—16.

In determining the lesson which the author meant to teach in his great didactic poem, we fear that, in the past, too little attention has been given to the germ thoughts, and explanatory suggestions offered in the prolog. The prolog, much as in any other great poem or drama, really and extensively explains the circumstances under which the subsequent dialogs take place, and thus shows, even in so many expressed words, the object of the whole book. Here we find, first of all, an accurate delineation of the character of Job, who is the central figure also in the poetical portion, and of whom, too, the author speaks in the closing sentence

of the epilog. Without this character delineation we should not understand either Job's conduct or his words under the great trials which were inflicted upon him. "That man was perfect and upright, and one that feared God, and eschewed evil." 1, 2. The multiplication of synonyms is remarkable. Emphasis rests upon the fact that Job is a true believer (*vireh elohim, theosebaes*), who holds to his integrity (*machasik betumato*). This last sentence is supremely vital, as it is, according to our view, the keynote to the whole book. Of him God Himself declares that "there is none like him in the earth." V. 8. This assertion is again made by God in the epilog, though in different words: "Ye have not spoken of Me the thing that is right, *as My servant Job hath.*" 42, 7.

Accordingly, the one great thing which the author wishes to stress is Job's *faith*. That faith Satan calls into doubt. For that faith Satan claims a selfish motive. The question which he tauntingly puts to God is: "Doth Job fear God for naught?" V. 9. And he charges Him: "Put forth Thine hand now, and touch all that he hath, and he will curse Thee (renounce Thee) to Thy face." V. 11. Here we have the real clue to that mysterious portion which constitutes the main part of the book. The real question is not as to *why* the good must suffer. That problem is already solved in the prolog. The *source whence* suffering comes is clearly stated, for it is Satan who is the cause of a Christian's affliction. In the end, however, it is God who afflicts ("Put forth *Thine* hand and touch him." V. 11). The *purpose* of a Christian's suffering is to try his faith, so that God's glory, who is the Author of faith, may be vindicated. The *consolatory lesson* we may express in the words of the Apostle, that all things must work together for good to those that love God.

Such, then, we believe, is the true situation that obtains throughout the book. Job, the upright, devout believer, is to be tried as regards his faith. Satan has claimed that this faith rests upon selfish motives and that it cannot prevail if these motives be removed. The Lord stakes His glory in the preservation of Job's faith, and grants Satan permission to divest Job of everything that Satan thinks might preserve or foster faith, and in addition to assail his faith in the fiercest manner. So the real issue is between the Lord and Satan, the conflict turning about God's glory. If the faith of Job can be kept under the most trying circumstances, then the power, grace, and mercy of God are vindicated. That is, as we see it, the real problem of the Book of Job,

and accordingly, the paramount lesson: *God's Glory Magnified by Faith Triumphant over Tribulation.*

From this point of view we shall now examine into the dialogs, which have ever baffled the minds of men. The poetical part of the poem is the essential one, the true battle-ground where Satan cunningly, but vehemently makes war upon God's saint. He has already stripped him of every earthly prosperity, of his property, his numerous offspring, the delight of Job's heart, and has reduced him to unparalleled wretchedness. In these afflictions Job's faith has come out triumphant. His answer to the rude deprivation of everything dear to his heart was: "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord (Jehovah, the God of grace) hath taken away; *blessed be the name of the Lord.*" 1, 21. And so the Lord Himself puts upon his behavior the seal of divine approval in the face of Satan's sarcastic taunt: "In all this Job sinned not, nor charged God with foolishness." 1, 22.

The first trial over, Satan again, by special permission of the Lord, torments Job. This time his assaults are still more furious. The Lord, having through Job gained the victory over the Evil One, had boasted: "He still holdeth fast his integrity (*machasik betumato* — his faith in God), although thou movedst Me against him to destroy him without a cause." 2, 3. Upon this Satan suggests: "Put forth Thy hand now and touch his *bone* and his *flesh,* and he will *renounce Thee to Thy face*" (will renounce his faith in Thee). 2, 5. However, even now, though smitten from the sole of his foot unto his crown with the most dreadful form of leprosy, elephantiasis, and tempted by his own wife to renounce God and die, Job keeps the faith. "He did not sin with his lips." 2, 10.

"Here," the *Pulpit Commentary* says, "the narrative might have ended, Satan being baffled, Job's character (faith) vindicated, and the real existence of true and disinterested piety having been irrefragably manifested and proved"; also, we may add, God's glory having been magnified.

However, when the Lord had said: "Behold, he is in thy hand; only spare his life," 2, 6, He had yielded to Satan not only Job's *body,* but also his *soul.* Hence the following chapters which constitute the body of the book do not introduce a *new, foreign* element, but present the actual battle-ground, upon which the decisive battle was fought. The attacks upon Job were no longer physical, but spiritual. It was no longer brute force that Satan employed,

but clever cunning. Satan no longer presented himself as a *deadly foe,* but as a helpful, sympathetic friend. It is remarkable that, with the close of the prolog, Satan should at once disappear from the scene. In reality, however, Satan was there, all through the unspeakable horrors that darkened Job's believing soul, directing his attacks through the three "comforters," Eliphaz, Bildad, and Zophar. The fact that these three men are introduced already in the prolog, which, as we have already shown, presents and unravels the whole plot of the narrative, proves that the three friends of Job *are sent by Satan* to serve his purpose of destroying Job's faith.

However, that does not mean that we condemn these men as *manifestly wicked* and as *willingly serving* Satan's purposes. From their discourses we gather that they were God-fearing men. They had a fair knowledge of good and evil, of repentance and faith. Yet they err by a *wrong application of the Word of God.* A false application and division of Law and Gospel is always apt to work disastrous results. So also here. The result of their condemnations was that Job was only led farther away from God, and induced to make statements truly rebellious to the Lord.

For a scholar sitting in his easy-chair it is a comparatively simple matter to contemplate Job's suffering, and pass judgment upon his conduct. For Job the situation was dreadful. To him it was evident that God had turned against him. He could not think otherwise but that God had inflicted upon him all the terrors of hell, which in a short time was to be his. And yet, he, too, longed for *Sheol,* for his torments were beyond description. Never, outside of Gethsemane, does Scripture present to us a man so furiously assailed by Satan, both in body and mind. Viewed from the magnitude of Job's bodily suffering, the agony of his soul must have been monumental. We cannot picture it to us as we can picture the loathsome, leprous, writhing form of his wasted body, since mortal eye cannot vision the soul. However, the struggle must have been unparalleled. And yet, throughout that excruciating torment of spiritual conflicts Job *maintains the victory.* He curses the day of his birth, and in deep moments of despondency, caused largely by the chiding remonstrance of his "comforters," he even challenges God to show His justice, prove His mercy, and reveal to him the reason for his suffering, yet he *never renounces God,* never *gives up faith,* never ceases to regard God as His Redeemer and Salvation. The wrong words, which Job spoke about God, were mainly provoked by his friends' misapplied rebukes, yet

not even their harshest criticisms could move him to say a single word essentially contrary to his faith.

That under these circumstances Job's faith should gain the victory was an infallible proof of God's power, grace, and love, and thus over against Satan, with regard to Job himself, and also with regard to his "comforters" that tribulation redounded to God's glory. Job was a firmer believer for the trials he had passed through, his friends were wiser for having witnessed them, and God's sovereignty, majesty, grace, and compassion stand out in clearer contrast for having maintained the faith of His saint. To this day no Christian reader can lay away the Book of Job without having gained from it a clearer understanding of God's ways with His saints, a mighty strengthening of his faith in affliction, and lastly, a greater and deeper reverence for the Lord, whose loving-kindness upholds us, and whose tender mercies shine through the very chastisements which He allots to us for His glory and our own greater good.

Having laid down these guiding principles, we shall not reduce the reader's pleasure of private application, by illustrating for him how, in the various instances, the discourses bear out what has been said. We wish to add only a few remarks, as a further help to the reader to find his way through the maze of heterogeneous dialog. In the first dialog (chaps. 3—14) we are at once introduced to the mode of argumentation employed by Job's friends. Essentially there is no difference between their points of view. Having heard the woeful curse which Job pronounced upon the day of his birth, they are all three led to believe that Job's calamities have come upon him from God's hand as a condign punishment for sins that he had committed, and of which he had not repented. As the discussion advances, their charges are reiterated time and again by each in turn, Eliphaz being the most dignified, Bildad the most blunt, and Zophar the most rude. Very discourteously they maintain his glaring guilt, and see in Job's attempt at defense only a confirmation of the correctness of their diagnosis, expressing at the same time their conviction that he is a hardened-in-guilt, irrecoverable reprobate (4, 8; 5, 8; 8, 5; 11, 8. 20). While these charges may appear plausible, as a reason for his suffering, they are in reality a misapplication of God's Word, and tended to destroy Job's faith altogether. What a Christian needs in the hour of trial is not the denunciation of the Law, but the helping, healing, guiding comfort of the Gospel. The casuistry of the three "comforters"

was not evangelical, but papistical. Their advice was much like that given to Luther when, under the weight of affliction, he yearned for comfort. To speak words of condemnation to a believer, writhing under the agony of trial, is not *"speaking that of God which is right,"* is not serving him in God's place, but the devil's. Then, too, Christ has commanded us *not* to see in a particular chastisement a *special punishment* for particularly gross sins. Sinners, especially tried, are not to be regarded as sinners *above others.* John 9, 1—3. That was exactly the charge which the three friends preferred against Job, and in this they "spake of God that which is not right." Against these charges Job protests his innocence. He readily admits, it is true, iniquities of his youth (13, 26), and pleads guilty of frequent sins of infirmity (7, 20. 21; 10, 14; 13, 23; 14, 16). Yet he insists that he is not wicked (10, 7) and calls upon God to confirm this. It cannot be denied that some of the very expressions of Job, in which he asserts his innocency, are wicked. He permits himself to be drawn into statements with regard to God's indifference to moral good and evil (8, 22—24), which are both incautious and presumptuous, while he manifestly taxes God with injustice towards himself (3, 20—26; 7, 12—21; 9, 30—35). It is just such statements as these for which God afterwards rebukes him, and of which he repents in dust and ashes. But we also notice that this is the *very design of Satan* in charging Job, through his friends, with God's wrath upon his sins. Evidently, as we may infer from the whole series of dialogs, it was his purpose to say something at which Job might be scandalized to renounce God. That object must always be kept in mind. — However, throughout the whole first set of dialogs — and in these we see Job at his weakest, while the onslaughts of Satan are fiercest — the great sufferer in no way curses God or ceases to trust in Him. He is ever confident that in some way or other, and at some time or other, his own innocence will be established, and God's justice manifested. Meanwhile, he continually keeps a firm hold on God, and again and again turns to Him for deliverance. That was the *essence* of Job's faith, as it is that of every true faith. What Job fought against with might and main was the effort of his friends to *darken his vision of God as a loving friend.* As a friend Job often rebukes God, but God never ceases, in his mind, *to be his friend.* As a friend, Job thinks, God is dealing cruelly with him, but none the less, God *remains his friend,* though he cannot see the reason why this divine Friend should so turn against him.

As we carefully study each set of dialogs, we shall find that each apology of Job is arranged in *pyramidal form.* Out of the depth of despair Job's faith rises to dazzling heights, to be cast down again into bottomless pits of despondency. In the first dialog the pyramidal height is found in chap. 13, 7. Job had impatiently repudiated the charge of his friends that his calamity is a direct punishment of a God who is angry with him because of his sins. "Will ye speak wickedly for God, and talk deceitfully for Him?" he asks, with a wonderful display of right understanding. And then his faith rises to ethereal heights as he cries out, in heroic faith: *"Though He slay me, yet will I trust in Him. He also shall be my salvation; for a hypocrite cannot come before Him."* 13, 15. 16. In these words Job clearly shows how he regards his three comforters. They are not *friends,* but in reality *emissaries of Satan,* to cause him to relinquish his hold on God. It is this consideration which no doubt moves him again and again to hurl against them those harsh epithets of defiance, much as Luther did against the Pope for the same reason. By presenting God to him as an angry judge, they could not help but instil into his soul thoughts of terror and despair, where already terror held sway. Against that spirit of terror Job's faith struggles, as now he suddenly rises over it, and again is suddenly drawn down into it. This becomes clearer still as we consider the next dialog, chaps. 15—21.

The second set of dialogs is noted for greater vehemence. The disputants have now become impetuous, and their language is often coarse. Eliphaz (15, 1—6) begins by charging Job with every manner of gross rebellion against God — presumption, impiety, arrogance, and by emphasizing that such wickedness is always punished in this life with utmost severity (15, 17—35). Bildad follows with a violent series of denunciations and threats, assuming the guilt of Job as proved, and maintaining that the calamity which has befallen him is no less than what he has actually deserved (chap. 18). Zophar reechoes Bildad's denunciations, and threatens Job with even greater ills (chap. 20). Thus the battle rages on furiously and perpetually, and little progress is made on both sides. This is psychologically correct. So, in the struggle which Satan inflicts upon a Christian's soul, there is a constant wavering to and fro, until the hour of trial is over. So, also, Satan again and again repeats the charges of a man's reprobation and God's consequent vehement wrath. Every Christian who has passed through the valley of fierce spiritual affliction will confirm this, and this is the

strongest reason why we believe that Job himself must have written the book. He alone could adequately depict the fierceness of his agony with such absolute psychological truth. — Job again answers the charges made against him (chaps. 16, 17, 19, 21). At first we see him writhing in the lowest depths of despair. Out of his misery and pitiful wretchedness his soul rises up against God, not to curse Him, but to wrest from Him a word of explanation. However, gradually his faith becomes stronger. God is *his friend still,* though he chides this divine Friend for His *severity* (chaps. 16, 17). Yet out of this very struggle his faith rises mountain-high to the portals of heaven, and thus again we find in chap. 19, 23—26 the summit of faith's pyramid, — words which have since reechoed through the vistas of ages: *"For I know that my Avenger liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God"* (note the mountain of faith in the one little word "see"), *"whom I shall see for myself, and mine eyes shall behold, and not another."* This is Job's defiance of Satan whose vicious attacks he espies in the charges of his "comforters." The faith of Job here shows a marvelous development; for the light that shines from the top of this pyramid is much clearer than that before. Job knows God as his *Redeemer,* his *Avenger* (Goel), who will not "slay him," but who will stand victoriously upon his grave claiming Job as one of His own. And then His eyes shall behold Him, shall see the why and the wherefore of his suffering. Surely, a most marvelous expression of utmost faith. However, immediately afterwards Satan casts the saint into the abysmal gorge of utter despondency (21, 7—33), and he avers that God, His Redeemer, smiles upon the wicked, and distributes good and evil without a discoverably just principle of equity.

The third dialog begins with chapter 22 and ends with chapter 31. Zophar is silent, and the discourse is confined to Job, Eliphaz, and Bildad. Eliphaz clearly misunderstands Job's plea that he is innocent, and shows that God is not profited by man's goodness (chap. 22), in consequence of which God owes man nothing, not even the explanation of His action. Once more he violently asserts Job's extreme wickedness (22, 5) and urges him to repent (22, 23—30), promising that God would then be gracious unto him. Eliphaz is hopelessly ensnared in his wrong diagnosis, and despairs of advising his friend. Bildad, too, speaks of man's weakness, littleness, and sinfulness (chap. 25), all of which he

ascribes to Job, urging him to change his ways. In his reply Job shows himself utterly disgusted at his friends, turns to God (chap. 23), requests of Him to prove his innocence (23, 10—17), pictures the extreme wickedness of the impious (chap. 24), to whom he surely cannot belong. He, too, retracts his former statements in which he asserted that God is indifferent to the evils of the corrupt (24, 24). "They are punished and brought low." In his answer to Bildad Job asserts God's sovereignty, greatness, and inscrutableness (chap. 26), and again expresses faith in God. In chap. 27, 6 we have the third pinnacle of Job's pyramidal faith. *"My righteousness,"* he declares, *"I hold fast and will not let it go. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"* Such faith in God, combined with true fear of Him, is the true wisdom, the only source of comfort in his affliction (chap. 28). Comforted and sustained by the knowledge that God directs all things wisely, he regretfully reviews his happy past, when his faith was bright and strong (29, 2—4), and contrasts it with his present wretchedness (chap. 30). In chapter 31 Job's hopeful outlook is again changed into profound depression; the soul lifted up in strengthening trust is hurled down to the bottom of helplessness (chap. 31). And then his lips are silent. He *cannot* speak, for he feels that his speech is full of sin. Silently he grasps the comfort which his faith holds out, having resigned himself to God. No onslaughts of Satan, no charges of his friends that he is guilty and suffering at the hands of an angry God, yea, that God has cut him off, no seeming prosperity of the wicked, no apparent injustice to the pious, nothing can shake his faith. There are three beacon lights that shine into the gloom of his trials: 1) *"Though He slay me, yet will I trust in Him"* (13, 15); 2) *"I know that my Redeemer liveth"* (19, 25—27); 3) *"My righteousness I hold fast and will not let it go"* (27, 6). Job has spoken sinfully against the dispensation of an inscrutable Providence, has spoken of God's injustice, His cruelty, His indifference towards the pious in their affliction, His disregard for the sins of the wicked, but *so far as his faith is concerned,* "he did not speak evil with his lips." He chode his divine Friend, but yet he maintained that God *is his Friend.* For such faith God finally commends him.

Job and his friends being silent, Elihu appears on the scene. He has heard all the colloquies, and is dissatisfied with both Job and his friends. Elihu is usually regarded as arrogant and con-

ceited, and his words are interpreted as cant and hypocrisy. Yet there is one important fact which commends his discourse to our earnest consideration. While the Lord rebukes the three friends, charging them with having spoken of Him that which is not right, He does not rebuke Elihu, but acquiesces in what he has said. Also Job silently submits to Elihu, and acknowledges the truth of his reproof. Elihu's arguments are noted for clearness, independence of thought, deep wisdom, just moderation, and, withal, true piety. His discourse carries us through chapters 32—37. He is angry with his friends for not having silenced Job's contentious striving with God (chap. 32). Clearly and logically he shows Job where he has erred (33, 9. 10). God has *not become his enemy* as Job imagines; for God sends affliction, not to punish, but to chasten, not in wrath, but in love (33, 12—33). Moreover, Elihu points out to Job that God is not unjust (34, 12). "Surely," he says, "God *will not do wickedly,* neither will the Almighty pervert judgment." In the third place, Elihu rebukes Job's lack of faith, expressed in the words, "What profit shall I have if I be cleansed from my sin?" and directs him to trust in the Lord (35, 14). In chapters 36 and 37 Elihu summarizes the whole situation, showing how God in all His works is perfectly righteous, chastising, but delivering (36, 8—15), wherefore Job should not have passed judgment upon Him or desired death (36, 16—21). Rather should he, in his distress, have magnified the Lord, as all the creatures of God do that wait upon the Lord (36, 22. 23). For God's work is great and past finding out (chap. 37). So all men should acknowledge Him, and fear Him in true humility (37, 24).

We thus see that Elihu censures those very sins which in the heat of affliction Job had committed with his mouth — sins of murmuring against God's wonderful dispensation. Clearly and forcibly Elihu directs Job to the right path, by proving to him that punishment is not always punitive, but, in the case of God's people, disciplinary, that it is not penalty, but chastening. Silently Elihu therefore commends Job's faith, and this faith the Lord Himself emphasizes, as His best worship and service, by revealing to Job the magnitude of His works. These works show God's great *power,* but also His *mercy* (38, 41). All the beasts of the field turn to Him in their manifold needs, and find in Him a willing Helper (chap. 39). Hence God is not indifferent as regards His works, but *wisely, powerfully,* and *lovingly* ordains all things. So Job should not have charged Him with unfairness, negligence, and cruelty, longing for death as the termination of all evil.

Job readily repents of the wrong which his lips have spoken. He pleads guilty of having spoken that which he does not understand (40, 4. 5). Upon this God once more asserts His justice (40, 10—12), for He brings low the wicked (40, 12), just as He controls and keeps under subjection Behemoth and Leviathan (41, 34), the children of pride, symbols of the wicked and ungodly. Job now humbles himself again, and repents in dust and ashes (42, 1—6), whereupon God restores to him doubly all that which he had lost. This itself is God's own proof that He had not rejected His saint, but that Job, by holding to Him in faith, had in reality gained the victory. However, God, in addition, declares that Job *has spoken of Him that which was right,* and unqualifiedly acknowledges him as *His servant* (42, 7), whereas the three comforters of Job are said not to have spoken that which was right.

The last statements of God we can understand only if we bear in mind that they refer to Job's expression of faith. As Elihu had done, so the Lord censured Job's words of rebellion against the Lord's justice, mercy, and gracious dispensation. However, in the main Job spoke that which was right. Clinging to God, holding to Him in his deepest affliction, his faith prevailed even over his own doubts, and led him in the end willingly to repent of what wrong he had declared. This faith of Job made him whole.

Viewed in this light, the entire Book of Job lies open before us, with a vision of light clearer than day. Incidentally we are given the reason why also Christians must suffer. Yet the main lesson is of vaster import. Job is an example of true faith (Ezek. 14, 14), who ranks with Noah and Daniel, men who have kept the faith amid universal defection from God. With Ewald we are inclined to interpret his name as "One-turned-to-God," for throughout his deep affliction he keeps his eyes directed to the Lord, his Redeemer. Whence the afflictions came, he did not see, as we see it now, from the light which the prolog sheds upon the entire book. That Satan, the accuser of men (2 Cor. 2, 11; 12, 7), demanded a trial of his faith, and that God permitted this in order to magnify His own glory, he did not know. Nor was he conscious of the fact that by this very trial Satan essayed to destroy his faith, and that to this end he put into Job's mouth the offensive words of reasoning and murmuring. Yet Job kept the faith, though in the fire of affliction his soul was sorely tried, and his mouth uttered things that were "too wonderful for him."

The lesson is ever valuable to every sincere saint of God. So God to this day permits Satan to buffet His children, that their

faith may be tried, their hope strengthened, and their love to God rendered pure. Job was a truer Christian for having passed through the affliction, and so the faith of God's children becomes purer than gold only through the fire of trials and crosses. Hence it is not for us to murmur at the burden which God, for our own good and for the manifestation of His glory, imposes for a while, but patiently to bear it, until the blessed hour of God's deliverance shall have come; nor are we to doubt God's justice in thus afflicting us, and stumble at the apparent happiness and security of the unbelieving children of the world, whose doom is fixed, and who are beyond correction. True, the burdens often seem unbearably heavy; but they are not too heavy for the Christian to bear (1 Cor. 10, 13), and faith often grows strongest as the burthen is heaviest (chap. 19, 25—27). With us, too, will be found the "comforters" who misinterpret our sufferings, who, instead of strengthening our faith by properly applying the Word of God, weaken it by misapplication. In the end, however, the Lord will send us an Elihu to correct our erring minds, and lead us upon the right path, until God Himself, knowing our feebleness of understanding, will interpret to us His wonderful ways, showing Himself as the all-powerful, all-merciful, and ever-ready Helper, whose love is at all times supporting us. So days of rejoicing will follow the hours of affliction, and in the end we shall see that "all things work together for good to them that love God."

Thus we would interpret this wonderful book, its main purpose and paramount lesson; a book rich in piety, instruction, and true consolation; a book that strengthens our faith, increases our patience, and renews our hope in our precious Redeemer.

---

## Why the Name Lutheran.[1]

### I. What Justification for This Name?

We have not hesitated to call our periodical the *Lutheran* (*Der Lutheraner*). We do, however, feel it to be our duty to answer those who may inquire what significance it has and what justification we have in adopting it.

We know full well that from the very beginning not a few

1) The suggestion made in footnote 9, page 6, of the Theological Monthly has induced Rev. Carl Romoser, of Granite City, Ill., to offer this reproduction of Dr. Walther's article in Vol. I, No. 1, of *Der Lutheraner*.

have taken offense because the Lutheran Church is named after Luther — after a mere man. This name clearly evidences, they declare, that this Church cannot be the true Church of Jesus Christ, but is only the fabrication of a man, and, say they, such churches are sectarian. "Lutherans," they urge, "by all means read the opinion of St. Paul concerning human names in 1 Cor. 1. 3. Are you not guilty, when you designate yourselves Lutherans, of the very evil Paul condemns?" Not a few Lutherans are at a loss what to reply when opponents make this charge. But plausible as this rebuke appears, on closer inspection it becomes just as much without justification and foundation as it seemed plausible. In the first place, it is a mistake to say that Lutherans first called themselves by this name. History clearly testifies that enemies, in order to revile, first designated them as Lutherans.

Dr. Eck, who held the famous Leipzig debate with Luther, first referred to those who supported Luther's teachings as Lutherans. Luther's opinion about this is clearly stated in one of his writings in 1522, *Admonition against Rioting.* Among other things he wrote: "I beg not to have my name mentioned, and to call the people, not Lutheran, but Christian. What is Luther? The doctrine is not mine, nor have I been crucified for any one. St. Paul (1 Cor. 3, 4. 5) would not suffer Christians to be called after Peter, but only after Christ. Why should I — miserable piece of corruption that I am — have this honor, that the children of Christ should be called after my abominable name? No, no, my dear friends; let us abolish party names and be called Christians after Christ, whose doctrine we have. The papists deserve to have a party name, for they are not content with the doctrine and name of Christ; they want to be popists also. Well, let them be called popish, for the Pope is their master. I am not, and do not want to be, anybody's master. I share with the Church the one common doctrine of Christ, who alone is our Master. Matt. 23, 8." (St. L. Ed. 10, 370.) This appeal of Luther clearly indicates his strong position, and refutes the charge that he ambitiously desired his followers to call themselves Lutherans.

We dare not maintain, however, that it is not permitted for Christians to call themselves after a man. We have an incontestable example of this very thing in the Old Testament Church, where God Himself called the Church after a man. Is it not called the Israelitic Church? Christ calls it such when speaking of Nathanael: "Behold an Israelite in whom there is no guile." And

was not Israel a man? Consequently, it depends upon the sense in which children of God call themselves after a man. In that respect only can there possibly be sin. Now, in what sense and for what reason did the Corinthians call themselves after Paul, Apollos, Cephas, and Christ? This was done, we read, that they might separate themselves one from the other. Although Paul, Apollos, and Peter (Cephas) preached the same truth, the Corinthians rejected the one when they received the other. By such designations they declared themselves separate, and thus created factions. The sin that Paul reproves was that they were causing divisions among those who held one and the same faith, and not that they called themselves after these men. Therefore the Apostle rejected even the name Christian which some insisted upon bearing because they used it in this sectarian sense. Even the name Christ, though not a man's, could not be used in this sectarian way. True Lutherans have never called themselves in this objectionable sense after Luther. With this name they have never distinguished and separated themselves from the orthodox teachers. They professed themselves just as much followers of Augustine and all other pure teachers of the Gospel of all times and places. Luther never considered himself the only true teacher. He wrote publicly concerning his contemporary, the Wuerttemberg theologian Brenz: "I esteem your works so highly that I consider mine absolutely worthless when compared with yours and such as yours. And rest assured, I do not speak fables, nor utter anything offensive. Indeed, I do not praise Brenz, but the spirit in you which is so much kinder, friendlier, and more peaceable than mine." Indeed, no man speaks like this when he desires to become the head of a sect. Much more does this sound like the Lutheran who desired to be nothing more than a witness of the truth. Neither do we call ourselves Lutherans in the sense in which we call ourselves Christians. We are not Lutherans because we believe and trust in Luther. Highly as we esteem this mighty instrument of our God, we accept not a word in matters of faith just because Luther spoke it, but only when it is founded on the written Word of God. We do not recognize him as an apostle or prophet. We know that he was highly enlightened, but also that he was, like other men, subject to sin. He is not the head of our Church; he is not our pope. All who accept, in blind faith, all that Luther said, simply because he said it, are as far from true Lutheranism as the earth is from the sky and the night from the day. Luther wrote to Melanchthon,

who was attending the Augsburg Diet in 1530: "It displeases me much when you write in your letter that you have followed me in this matter because of my reputation. I desire no reputation and will not command nor be known as a founder. And even though men immediately put a proper construction upon it, I will not have it. If the matter is also yours and affects you even as much as me, it should not be spoken of as mine." Luther rejected unlawful reputation in the Church, and our Church has never ascribed such reputation to him. We read in the very beginning of the Formula of Concord, one of the most important confessions of orthodox Lutherans: "We believe, teach, and confess that the only real standard according to which at once all dogma and teachers should be esteemed and judged is nothing less than the prophetic and apostolic Scriptures of the Old and New Testaments. Other writings of ancient and modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them and should not be received other or further than as witnesses, in what manner and in what place, since the time of the apostles, the (pure) doctrine of the prophets and apostles was preserved."

Finally, the question might be asked whether we call ourselves Lutheran in order to emphasize that we cling to a new doctrine promulgated by Luther some three hundred years ago,[2] or at least desire to adhere to a new church established by him. God forbid! We refuse to be known as Lutherans in the sense in which the followers of Arius, for instance, are called Arians, or the Dominicans after Dominic. Luther preached no new doctrine, but restated the pristine doctrine of the eternal Gospel. Neither did he separate himself from the old true Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone. He separated himself from, or rather was forced out of, the communion of those who had fallen from the old faith and were misusing the name of the old Catholic Church to enslave men's consciences by their traditions. The purpose of this periodical is to testify to these truths. We shall, in the first place, call attention to a few of Luther's declarations that clearly prove he was not determined upon spreading his own opinions, but insisted only on publishing God's Word. He writes at the end of his excellent postil: "Would to God that all expositions of mine and other teachers might perish, and every Christian would concern himself

2) Written 1844.

only with the Scriptures, the pure Word of God! You can see yourself from my idle talk how immeasurably superior God's Word is to man's. Yes, no man's words can approach, nor compare with, those of the Lord. He who is able, without commentaries and expositions, to satisfy himself will find no use for mine or other men's commentaries. They would only hinder him. Therefore, dear Christian, read the Scriptures, search the Scriptures, and let mine and other expositions be only scaffolds to the real building, whereby you seize, enjoy, and abide in, the pure Word of God. For there God dwells in Zion." Luther's bitterest enemies must acknowledge that his position was thoroughly based upon the Scriptures. For this very reason he spread them among the people. In confirmation of this let us quote from the writing of a certain Roman Catholic author, Floremundus Raemundus. This man wrote with particular violence against the Protestants and took active part in the persecutions against them. But hear him in his *History of the Origin, etc., of the Heretics of the Sixteenth Century:* "The common people everywhere lived with the Bible (at Luther's time). It had been translated into the mother tongue. One saw the book on all shelves and tables. It was in the craftsman's shop and on the mother's lap. The whole world was engaged in the reading of the Bible. These sectarians, armed with this book, upon meeting a priest or monk, began to argue with him. They insisted upon being shown where the mass was found in the Holy Scriptures. Others demanded proof for the doctrine of purgatory, infant baptism, and the Trinity. Finally, they demanded that every doctrine be proved with exact words. They rejected all traditions and apostolic ordinances; for the arch-heretic had taught: 'The Bible, which is committed to all, is the only standard in all controversies in religion.'" Could any one give a more vivid picture of the growth of a new life in the Reformation-days through the Bible? Who could better defend Luther against the charge that he established a new religion? We let Luther answer whether he despised the true Church and desired to establish a new one. In 1532 he wrote "Against Factious Spirits" (these writings were directed chiefly against the Zwinglians, who denied the real presence of the body and blood of Christ in the Sacrament). He says: "I would rather have, not only the factious spirits, but the wisdom and law of all emperors, kings, and princes bear witness against me, than the least testimony of the Christian Church. For we dare not deal lightly with articles of faith, harmoniously held since

apostolic days, as we would with papistical and imperial laws or other traditions of the fathers and councils." These words are convincing proof that Luther did not despise the Church, as has often been charged against him. He desired to be its obedient son. He was, indeed, no respecter of persons, and yet he never desired, as so many to-day, to stand, in a false way, upon his own conceited self-sufficiency. He maintained that the true Church had existed throughout the centuries. His inquiry, above all, was how she had taught throughout the centuries. He honored, indeed, the voice of the true Church and desired to be in agreement with her; he looked upon her as the pillar and stronghold of the truth, and wished to be a member of the great army of orthodox teachers from the apostles' time down to his own. Never did he deny the duty of hearing and obeying the Church. Matt. 18, 17. Therefore, this is not the point of dispute that once engaged the Lutheran and Catholic churches and still does to-day. The question is not whether man must obey the Church when she legitimately demands it (for she can justly demand such obedience), but whether man must obey her when she commands that which is contrary to the Gospel. Such obedience Luther denied her, and declared that when the voice of Christ is not heard, the Bride, His true Church, must not be heard. He condemned false prophets who bear the name of the Church as a cloak, and hide themselves in it, as ravening wolves. And finally, he separated himself from these false prophets, since they would not permit a reformation. But this act did not separate him from the true Church.

---

# THE THEOLOGICAL OBSERVER.

### Disintegration in the State Church of Norway.

*The Lutheran* (March 24) says: —

"An editorial in a recent number of *Skandinaven* presents a summary of the condition of the Church in Norway. The editorial is based upon an article which appeared in a paper published in Norway. As in other countries of Europe, church affairs are in a very unsettled condition. The laxity of the state church in doctrine and practise for the last half century or more has opened the door for the sects. These have separated from the state church. There were also Lutherans who have been dissatisfied with the state church and have withdrawn from it. All these parties are called 'free churches.' The state church is divided into factions which are as bitterly opposed to one another as are the free churches to the state church.

"The year 1920 has been one of unusual controversy among the different parties. A convention of the clergy of the state church at Drammen and a similar convention of the representatives of the free churches at Calmeyer [Calmar?], have not improved matters, but, if anything, made them worse. The public press has become interested and is participating in the discussions."

"It is strange what efforts are made on the part of the liberals and unbelievers to get rid of the thought of condemnation. They seem to think that if they could get rid of the thought, they might escape the real thing. Last fall there was an ecclesiastical convention of the clergy of Sweden in Stockholm. Among other things which showed the liberalism which still prevails in some parts of the country, a resolution was considered to discard entirely the Athanasian Creed, as also to strike out of the confession the words, 'a lost and condemned creature.' Even one or more of the bishops were in favor of the resolution and spoke for its adoption. The matter was finally settled by a sort of compromise."

If the matter was "settled" as related, it means that the diplomats who did the settling will discover what all diplomats discover sooner or later, *viz.*, that they have settled nothing except the amount of chloroform it required to put their own conscience to sleep. D.

## Among the Swedish Lutherans.

The Swedish Augustana Synod is discussing a new constitution which is proposed for adoption. A running criticism, in Swedish, is offered by H. P. in *Augustana* for May 5, and the *Lutheran Companion* of May 7 writes editorially on the issue, pleading chiefly for unification and centralization of the Synod's educational and mission-work. On one of the proposed changes the writer says: "When it comes to the ordination of pastors, why should we continue the time-honored practise of ordaining these men only upon the examination and decision of the Ministerium, when we are the only Lutheran body in America that follows this method of procedure? Why not have the conferences have this responsibility? Let them appoint an examining committee of five or more pastors, and then, on their recommendation, let the conference president ordain those who have applied, in the churches which they are to serve. If the editor is correctly informed, this is the method followed in the United Lutheran Church. To all intents and purposes the conferences of our Synod are now distinct synods. Most of them are incorporated as self-governing bodies. They own and control one or more institutions, and the power to discipline churches and pastors is in their hands. When they have the right to receive churches into the Synod, why should they not also have the right to receive pastors? To the editor's way of thinking, the change suggested for the examining of candidates for ordination is the least satisfactory of all. He can see no valid reason why the theological faculty should be on this examining committee at all. After the faculty has given the candidates their certificate of standing and recommended them to the Synod, or conferences, as the case may be,

this should be sufficient. If we are to change the mode of procedure at all, let us make it more simple than it is at present. The plan suggested would not be a safeguard any more than is the present method, and it is apparent to a close observer that the appeals to Synod would be numerous in the future, if the plan were adopted." In the Missouri Synod the congregations have delegated the right to determine the theological fitness of an applicant for the ministry to their theological faculties, or for extraordinary cases (such as have not received their theological training at the Synod's seminaries) to standing examining boards. The right to order the ordination of a candidate who has accepted a call to serve a congregation, or mission, the congregations have delegated to the presidents of District synods. The Synod, of course, holds both the examining boards and the presidents responsible for the persons whom they declare theologically fit, or whom they order ordained.

The subject of funeral sermons is aptly touched in the same issue, thus: "One of our pastors some time ago told me what a queer question one of his little boys once asked him, namely, 'Why do preachers lie so much, papa?' The stern reply came: 'Why, son, what do you mean? Preachers lie?' 'Now, papa, I don't mean you.' 'Well, explain yourself, son.' 'I mean all these preachers that tell so many good things about the departed and try to make the living believe that the dead has gone to heaven. And when they were here on earth, they did not talk, act, nor live as if they were on that road that leads to heaven at all.' One sometimes feels as if the above question would be a healthy one for many pastors to ask each other or themselves. A Christian deacon once asked the undersigned ("Alf. B. O."): 'What did you think of that funeral sermon?' In replying I stated: 'If funeral sermons can save, that man's soul is surely rescued for eternity.' And I shall never forget the answer this noble deacon gave, as he stated: 'This is not a joke. Just think what a comfort all those will have in this sermon who are spiritually dead, but still live on a much higher moral plane than this man lived. What will be the responsible account of such funeral sermons on the last Judgment Day?' Would to God that we had more deacons of this type to-day!" Yes, there are funerals remarkable not so much for the dead body before, as for the dead conscience in, the funeral preacher, and the question arises on such an occasion: What is it really that is being buried? And for whom are silent tears being shed?

The editor of *Augustana* writes editorially on the moral decadence of crowds of young men in our country. The Comptroller of the State of Minnesota, Swendsen, has told him that while the number of old criminals has decreased during recent years, the number of youthful criminals has been increasing at a rate that makes a thoughtful observer feel uncomfortable. All the State institutions that must take care of these young criminals are overcrowded. The hope which the Christians in our country (which?) had cherished, *viz.*, that the war and its attending distress would deepen the religious sentiments in our country, is seen to have been a hideous chimera; instead hell

seems to be holding a rich harvest. Not counting some noble exceptions, the rule seems to be — and it is observed in all churches — that those returning from overseas service or from the cantonments in our country have had the interest in religion and the Church blotted from their mind. Their irreligion infects other young men and young women in the home towns to which they have returned. The dance evil, with its attending and consequent indecencies and immoralities, is growing at an alarming rate. The editor thanks God for the Eighteenth Amendment by which we have decreased the number of old criminals. If that is the view to take of the results of our recent measure to enforce sobriety, the remedy for our young criminals presumably will be a Nineteenth Amendment. But we may deceive ourselves in regard to the fruits of prohibition. It remains to be shown that the present state of prohibition is not fostering evils as great as, and worse than, those which it purports to render impossible. If prohibition "works," the connection between drunkenness and crime, on which much of the argument of prohibition was built up, has been overstated. We are coming to realize that there are evils greater than drunkenness, and that we are opening our front door to seven respectable-looking devils while we are casting one besotted devil out of the back door. D.

## Luther Celebration at Rome.

In its weekly edition for April 27 the *Koelnische Zeitung* prints the following: —

"Rome, April 17. (By our special reporter.) In the auditorium of the German Evangelical congregation a celebration took place yesterday in commemoration of the four-hundredth anniversary of Luther's visit at Worms. Protestants of different nationalities participated. The superintendent of the Methodist Church in Italy, Ferreri, delivered a lengthy address, in which he gave expression both to his sympathy for Germany and his admiration for Luther. After him spoke with equal cordiality the Waldensian pastor Coisson and the Norwegian pastor Molesta. They were followed by the pastor of the congregation, Rev. Schubert, D. D., who gave a historical sketch of Luther's stay at Worms. After Mrs. Ibsen (*née* Bjoernson), the wife of the Norwegian minister, had rendered a number of old religious folk-songs, the meeting was closed by the assembly singing Luther's hymn." D.

## The Commercial and the Lazy Minister.

"A Layman" in the *Lutheran Standard* (March 26) writes letters to his son who has decided to become a minister, and says, amongst other things: —

"Again, if you seek first the kingdom of God, as you expect to tell your people to do, you will have no need of earthly cares. You have the promise of the Lord that He will care for you and that you shall not suffer want. If you will cast all your cares upon your Savior, if you will trust Him in earthly things as you will in spiritual

things, you will realize that the Lord keeps His promises. It is to be feared that too many ministers at present are saying: 'What shall we eat, what shall we drink?' etc., and are longing more to see the names of their congregations upon the 'Honor Roll' than to see the names of their members written in the book of eternal life. If the ministry becomes commercialized, what will become of the people, how then can the minister preach: 'Seek ye first the kingdom of God'? If the leaders of the Church do not stand as a bulwark against the great greed for money, if they will not show their people by word and act that we are living for eternity, who will do so? More than ever ministers must preach the Gospel, not only from the pulpit, but also by their life, their example, by every word and deed, and your parents want you to do so even now while you are preparing yourself for your calling.

"You also have considered that the ministry of the Gospel is a calling that calls for work, and for much hard work. In no other profession is so much required or is the work so varied. You will have to preach two and three times every Sunday, conduct Sunday-school and teachers' meetings, lead in the different societies, preside at the vestry and congregational meetings, instruct the young and the adult catechumens, call upon the sick, seek the wayward and lost, bury the dead, oversee the financial affairs, and do many other equally important things.

"It is no lazy man's calling. It is true, the minister has no one really to tell him what and when to do this or that. He, in a certain sense, is his own boss. His people often put up with him when he neglects his work. A lazy minister can slight much of his work, can neglect his duties, and his pay goes on, but his congregation must suffer, his conscience must be hushed, his people become negligent, and souls are lost. But what a reckoning on Judgment Day! What a name and reputation he receives amongst his own people and his fellow-ministers! A student who is lazy, who shuns work, who looks forward to an easy time in the ministry, should be told to look for a lazy man's job, should not be permitted to continue his studies at the seminary. My son, study the lives of Christ, of St. Paul, of Luther, of John Paton, who were men of work, of hard and continuous work.

"A leading minister who had occasion to visit many pastors said that many pastors really do not earn the salary they get, because they do not exert themselves and are negligent of their duties. Even if they are not considered lazy, they are not energetic, they are not heeding the words, 'Whatsoever thy hand findeth to do, do it with thy might.' Success in any other calling depends mostly upon hard work. Some great man has said: 'Genius is work.' Jesus Himself was very busy and said: 'I must work while it is day, for the night cometh when no man can work.'"

Paul warned a young preacher against *philargyria* (1 Tim. 6, 10), and when he called himself and his colleagues in the ministry *hyperetai* of Christ, he used a word that means an underrower in a galley (1 Cor. 4, 1). D.

## Intinction and the Common Cup.

The Rev. Howard K. Bartow in a recent issue of the *Living Church* (Episcopal) urged the practise of intinction, urging this mode of distributing the elements in the Lord's Supper on the ground of fear of infection. His article called forth several spirited replies. The Rev. H. S. Whitehead of the Church of the Advent (Boston) meets the challenge of Rev. Bartow, "Why will not the Church abandon the common chalice, and adopt the method of intinction?" as follows: —

"The reason why the Church has not authorized this practise is because the Church has faith in her Lord. To go a step farther, and meet on its own pragmatic ground the plea of the modernist founded on fear of infection, one may well ask, Why does not the protagonist for this change back up his plea by facts? That there is danger of infection from the common chalice is a pure assumption.

"The writer in the course of his ministry has received the remainder of the consecrated elements a very great many times after having communicated persons suffering from infectious diseases. These diseases have included smallpox, virulent tuberculosis, and other diseases even more deadly and loathsome. He has never suffered any ill effect. He has never anticipated any. He has yet to learn of any one who has suffered such effects. He submits that if there be any ground for the fear so frankly acknowledged by the persons who desire that intinction replace the traditional method for administering the Holy Communion, these grounds should be stated in the form of actual, concrete cases.

"Because a woman suffering from tuberculosis has 'thought a great deal' of these imagined perils, seems small ground for an appeal to the bishops of the Church to authorize the justification of a type of fear which has to commend it only the fact that it is typical of a certain group of modernists, not conspicuous for their faith or for the courage which rests upon faith."

A bacteriologist, in the same issue of the *Living Church*, utters this protest against a departure from the use of the common cup: —

"As a bacteriologist I must recognize the presence of bacteria on the chalice which has been touched by the lips of a communicant. They may be the organisms causing tuberculosis, pneumonia, influenza, diphtheria, sore throat, or merely non-pathogenic germs normally found in the mouth. Contact with these organisms, however, does not of necessity produce the corresponding disease. It is a known fact that one may harbor bacteria (such as those producing TB, or pneumonia), which, however, are entirely inactive for the lifetime. They may become active when bodily resistance is lowered by some cause, as exposure to dampness or cold or by prolonged strain.

"If individuals did not possess a considerable degree of resistance to infection, the world would soon be crippled with cases of tuberculosis, pneumonia, and countless other diseases. Disease-producing bacteria are met with everywhere as one goes about his daily work, breathing the germ-laden air in crowded rooms and trains, or from

contact with dusty articles and common things, as pencils and tickets touched by soiled hands. One does not, as a rule, handle money with sterile forceps; yet tubercular germs may just as easily (more probably, in fact) be present on coins and bills as on the chalice, for they have passed through the hands of hundreds of people careless in their personal habits. Having the bacteria on the hands, it is easy enough to infect mouth and nostrils. Certainly, exposure to infection comes a thousand times more frequently in the world at large than it would in the shamefully few and far-between communions made by the majority of church people." GRAEBNER.

## In Defense of Dogma.

From a somewhat unexpected source, the *Personalist,* a quarterly journal of philosophy published by the University of Southern California, comes this defense of dogma (April, 1921): —

"There is at the present time a great outcry against dogma in religion. The clergyman is rare who dares announce a series of doctrinal sermons. But impatience with ancient dogmas is strangely attended by an unquenchable thirst for new and bizarre dogmas, especially if these be characterized as in any way scientific. So long as modern spiritualism put itself forth as religion, it was a joke. Adopted as a possible field of scientific research the gullible and the uncritical 'cry for it.' Nevertheless, despite the jumble of dogmas and the discredit which is thereby cast on all dogma, dogma is necessary to true religious thinking. Unless we can assume that our world is one of moral relations — of moral cause and effect — of uniformities of moral sequence — of true adaptations to each other and to the system of things, we can get on neither religiously nor morally. Theology is not the matter of indifference that is popularly supposed. There are certain fundamental presuppositions like freedom and moral accountability which are the basis of our whole social structure. Without practical belief in them the whole building would dissolve as the fabric of a dream. Certain fundamental suppositions such as justice and equal rights, though highly supposititious and debatable and never more than approximated, lie at the root of our political institutions. When those dogmas fade out of the popular faith, any political institution is doomed. So long as religion is able to maintain the distinction between goodness and wickedness, the reality of sin and of virtue and a theory of law relating thereto theologically known as judgment; so long as it can by the assumption of God set forward a reasonable system of moral relations between man and his world of associations, — so long it can build itself positively into the service of humanity. When these and other great fundamentals are gone, it becomes as weak as water, for no service it can then render can possess any meaning. With the passing of faith in religious values all political and social institutions, as well as the Church, will be at an end. The institutions of Greece were built upon a sublime spiritual consciousness voiced in her art and her great dramas. Rome owed her triumphs to the religious values of Stoicism. The Jewish prophets were the illumination of the dark

night of Israel. Just as it is impossible to weave the cloth without warp, so civilization must needs depend for its power upon the warp of widely accredited moral ideals. These ideals are necessarily dogmatic. They are to be justified as the best moral working hypothesis for life."

From most of this we dissent, on account of the implication of theological and historical judgments, which are wide of the mark. But the central idea is stated with novel force. GRAEBNER.

### John Burroughs Dies an Agnostic.

The quaint patriarchal personality of John Burroughs is known to every American who takes delight in the wonders of the wilderness and its inhabitants. His writings, teeming with poetic beauty, have these many years helped busy people to get a glimpse of the enchanting life of the woods, the rivers, and the mountains. And so long as Burroughs was content to dwell in the realm for which he was fitted by his natural bent, so long he rightly enjoyed the admiration of nature lovers throughout the civilized world. But his recent writings, some of them published but a few weeks before his death, which occurred in March of the present year, have disclosed a philosophic trend which has brought grief to many of his admirers. Especially in a *North American Review* essay, *Is Nature Without Design?* and in his more recent volume, *Accepting the Universe,* he plainly denoted himself an agnostic of decided type. From the *Journal of the Missouri State Medical Association* — a somewhat unexpected source, by the way — we cull the following: —

"Such deduction from such a source causes one to halt in consternation and wonderment. Once again there has appeared the great inconsistency of a generation. One who has lived for eighty odd years in the heart of nature among the most beautiful specimens of the Master's art and should by logical deduction be among the foremost to sustain the Supreme Intellect, turns instead to the path beset with doubt and questions the existence of any such Entity." Again: "John Burroughs has missed the great point of mundane existence. The human personality is an abstruse complexity of at least two phases," — the material and spiritual, — "and Burroughs has developed one of these factors to the point where the spiritual side has dwindled to an infinitesimal minority termed agnosticism, which, in the final analysis, of course, means nothing at all.... Agnostics of all ages have exemplified to a marked extent the much ado variety of philosophy with never a tangible outcome; in fact, they are strongly suggestive of the passage in the Roman satirist's lay: *'Parturiunt montes, nascetur ridiculus mus.'*"

Burroughs's denial of spiritual experience has been well characterized by an essayist in the March issue of the *Methodist Review:* —

"Shall we say that Mr. Burroughs in the wood, watching the nuthatch, is getting an experimental knowledge, but that Isaiah in the temple, seeing the awakening of the soul, is not getting an experimental knowledge? All things must be known according to the nature of their appeal. A sunset cannot appeal to the sense of taste, nor

the flavor of a peach to the eye. A mathematical formula makes no appeal to the conscience. One may not come to know a scientific truth by a religious experience, nor a spiritual truth by a scientific analysis. Religion has its laboratory test. It offers its proofs. It verifies its claims. It is quite as possible to explore the spiritual as it is to explore the natural. The one is as real as the other, and the twain are not divided."

It is the old story over again of the unbelieving La Place, who said that he had searched the heavens with the most powerful instruments and had failed to find God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. GRAEBNER.

## Dearth of Ministers.

From the *Moody Monthly,* April issue, we reprint the following words which speak of the deplorable condition of the Church of our day: —

Oberlin University, which has been a source of supply for Congregational ministers, did not report a single member of its graduating class of last year as being headed towards a theological seminary. In Yale, Princeton, and Chicago universities the decline runs from 20 to 42 per cent. At Wesleyan University, Middletown, Conn., and other Methodist colleges, conditions for the past ten years show no improvement. In 1916 the Protestant Episcopal Church had 692 "postulants," as they are called, but at present the number is about one-half.

These statistics are gathered from the *Boston Evening Transcript,* and, in my judgment, are not satisfactorily explained by the limitation of ministers' salaries; for "the kingdom of God is not meat and drink."

And this is not all of it; for while the supply is diminishing, the demand is increasing. Newell Dwight Hillis is quoted in the *Baptist Temple News* as saying that 25,000 preachers, or one-sixth of the whole number in Protestantism, have withdrawn, or are in the process of withdrawing, from the ministry to enter educational or reform movements.

Of thousands of theological students or young ministers who went to the front during the war, only a small proportion on their return made their way back to the college, the seminary, or the pastorate.

Why is the Gospel-ministry thus losing its attraction and power to hold men? Is there any adequate answer except the present decline in faith, the apostasy in Christendom which the holy prophets foretold, and about which some religious editors of the modern school affect a sneer?

As a West Virginia pastor, in his little church-paper, pertinently inquires (Rev. W. S. Bradshaw, of Logan): "If God is little more than a noble idea, if Jesus Christ is not Deity, if the Bible is not the final word of authority, if man is not hopelessly lost in sin, if

the Cross is not the only means of salvation, if salvation is not wholly of grace, if the Church's business is to patch up a wrecked world, then what message has the preacher that is worth the sacrifice he is called upon to make?" FRITZ.

**The Reason for a Scarcity of Ministers in Congregational Churches.**

The *Congregationalist* complains of a scarcity of ministers in the *Congregational denomination.* It says that the recruiting of men for the ministry is the most important matter that will come before the Congregational National Council at Los Angeles in July. On page 477 the *Congregationalist* says that "the most obvious cause of a devitalized ministry is inadequate support." But the real reason is given on page 491. There are given the advertisements of a number of theological institutions, evidently for the purpose of inducing young men to train for the ministry. And what have these to offer? "Interdenominational faculty and student-body." "Interdenominational in its student constituency; undenominational in its chief courses." "Interdenominational." "Undenominational training for the ministry, foreign missions, religious education, social service."

"Interdenominational" and "undenominational" stand for a lack of conviction, of a positive theology, of a definite divine message to a sinful world as to the great issues of life and death, of time and eternity.

Why, then, should young men enter a ministry which has nothing better to offer? A church which, when preaching its doctrines to the world, cannot say, "Thus says the Lord," needs no ministers. In matters pertaining to our salvation we are not helped by hearing what Mr. Smith and Mr. Jones have to say, for they know no more about those things than we do. Because those things are not found in *natural* religion, we must look for them in *revealed* religion. But revealed religion has been given by God through Moses and the prophets, and through the evangelists and the apostles, and we fail to see where God has indicated that before the end of days He would send others to supersede them. There was nothing "undenominational" about Paul when he said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The lack of such positive conviction as to the truth of God and of such positive preaching in many pulpits of our day is the ruin of the Church, and the "interdenominational" and "undenominational" theological seminaries, both here and abroad, are primarily responsible. Young men are acting more wisely than they know when they keep away from them. FRITZ.

**Back to Calvary.**

Very aptly the *Biblical Review* (January, 1921) remarks: "In the presence of a desperate malady no one thinks of experimenting, if a tried and potent remedy is known. Yet, in times like these, all sorts of political, social, and religious nostrums are being offered to the individual and the nations. If men had nothing better to turn

to, it might be worth while to try these human plans, but our Lord Himself has and is the supreme source of healing and of life for a sadly troubled world. It is refreshing to find this fact proclaimed in such a wholesome, clear way as is done by J. Marvin Nicols, in the *Northwestern Christian Advocate,* when he calls to his brother preachers:

"'Oh, what an hour this is for the man who has not lost his commission to preach a risen Lord! What a supreme moment, this, in human history when a Christ can be preached — a Christ who, remembering that we are but dust, can be touched with a feeling of our infirmities! On this very mountain-peak of history there is no place for a preacher who moves in the fog belt, no place for the preacher whose head is not above the clouds. Bruce Wright recalls the fact that Martin Luther preached this doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defenses of divine sovereignty, Calvin never belittled or ignored the atonement. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peasant and peer alike. John Bunyan made the Cross the starting-point to the celestial city. Moody's bells all chimed to the keynote of Calvary.

"'O brother preacher, let us put our ears close to the world's great big heart! It murmurs and sighs like a tired and restless sea. It is a weary world, and longs for rest. Let us quit piddling with things that, in view of eternal things and the ages to come, are but stones that jeer and mock the famished soul. Preach Jesus! — the name that charms our fears, that bids our sorrows cease. Tell them He breaks the power of canceled sin, He sets the prisoner free. They can understand a message like that. Preach Jesus! For when He speaks, new life the dead receive; and, listening to the music of His voice, the mournful, broken hearts rejoice.

"'Let us go back to the Christ of the Ages — back to the very shadow of the Cross. Back to Calvary — the world's final hope; that's the supreme call of the hour! No man can have evangelistic success who fails to preach redemption through His atoning blood.'"

MUELLER.

## A Plea for the Study of Greek.

In a recent issue of the *Presbyterian* the Rev. T. S. Armentraut makes a vigorous plea for the restoration of the study of Greek to its rightful place in higher education. We quote in parts: —

"By the perfection of its verbal inflexion, by its incomparable and excessive use of the particles, and by its careful accentuation, the Greek language was unrivaled for the expression of nice and varied shades of meaning with precision and power. As a medium for expressing great and vital thought it is, by its beauty, richness, and completeness of expression, and by its symmetry, without doubt, unsurpassed. In the wise providence of God it was chosen to reveal and convey in permanent form 'the great mystery of godliness' to mankind. The Greek New Testament is the greatest book that has been produced in the history of the world. Its contents are the most important, and they are clothed in the most exact and perfect language ever developed

by man. Is it, then, not a matter of deep regret that but few of the graduates of our schools and colleges are able to read, in the language in which they were written, the gospels and epistles of the New Testament?

"Is it not a matter of vital concern, not only to the Church, but to men in general, that the youth now passing through school, college, and university are being cheated out of the richest product of the human mind and the highest type of educational training and culture, as well as being deprived of the knowledge necessary to rightly understand the mind of Christ as revealed by the Holy Spirit in the New Testament?

"And furthermore, is there not a close connection between the omission of Latin and Greek from the curricula of our institutions of learning and the scarcity of candidates for the ministry of the Gospel? The call to the ministry comes to many young men when they are well along in their college course, or even after they have graduated. Having studied no Greek, therefore, and little Latin, when the demands of the ministry make an appeal, it is apt to be turned aside with the thought it would take too much time and labor now to acquire the necessary training in the languages to prepare one for that holy calling.

"It will be a sorry day for our Church when her ministers can no longer read with facility, and therefore with delight, God's Holy Word in the languages in which it was at the first delivered to mankind; for no translation can convey the full and varied shades of meaning that are stored up for the classical scholar in the original tongues."

GRAEBNER.

---

# BOOK REVIEW.

**Christian Art in the Place and in the Form of Lutheran Worship.** By *Paul E. Kretzmann, Ph. D., B. D.* Concordia Publishing House, St. Louis, Mo. 1921. 415 pages, 6×9¼. Profusely illustrated. Bound in full cloth. Price, $3.50.

For all the great variety of topics treated in this volume of Dr. Kretzmann's a nice balance between its component parts is maintained. This to us is the best proof of the author's mastery of his subject. The book treats "The History of Church Architecture and Ecclesiastical Art," "The Lutheran Church Building and Its Appointments," "Liturgics," "Hymnology," "The Festivals," "The Lutheran Service," and under these general heads such details as the catacombs, Ivan the Terrible's Cathedral, California missions, Gloria Dei Church of Philadelphia, medieval stained glass, Christian symbolisms, resting-rooms for women, the treatment of the altar. Lecterns (we thank the author for spelling this word l-e-c-t-e-r-n), how to choose colored windows, the vestments, gowns, the various parts of the liturgy, and countless other subjects are treated, — and yet these many details properly unify into chapters, and the chapters organically grow into two books, and the two books by an inner necessity grow into one, — "Christian Art in the Place and in the Form of Lutheran Worship."

Dr. Kretzmann has deposited in this work a very considerable erudi-

tion. He quotes from works as far apart as Fergusson's great *History of Architecture*, Ruskin's *Stones of Venice*, Stoddard's *Lectures*, *Lehre und Wehre*, Lake's *Apostolic Fathers*, and Lochner, *Hauptgottesdienst*. But this mass of source material is skilfully woven into continuous narrative or description, as the case may be. The book makes delightful reading. It is adorned with many pertinent and beautiful illustrations, is printed on good paper, well bound, an elegant book in every way. The index is not satisfactory, but, then, who has ever seen a satisfactory index?

GRAEBNER.

**The Lost Note in Much of the Present-Day Preaching.** *David H. Bauslin.* Commencement Address, Philadelphia Seminary, 1920. Issued in pamphlet form.

We have read voluminous books and laid them aside in disgust, because they contained little or nothing that was worth while; and we have read brief addresses, lectures, or essays which contained much that was good and filled our heart with delight. The commencement address by Dr. Bauslin belongs to the latter class. Dr. Bauslin makes a plea for *doctrinal* preaching as the only kind of preaching that is commanded, that is needed, that will keep the Church right, that will save souls, and that will insure an audience for the preacher.

"In anxious efforts to make the pulpit fit into the times, it has been transformed into a school of sociology with Jesus Christ left out or into a forum for the discussion of what are alleged to be living and up-to-date current questions." After this arraignment of the modern pulpit, Dr. Bauslin says: "You are never going to get the ethics of Jesus from men who reject the theology of Jesus. . . . The personality of God, the deity of our Lord, the atonement by the cross, the regenerated life implied in the use of Word and Sacrament, life beyond the grave — these and the related doctrines of grace must be restored to their rightful place in our preaching if the truth and grace of the Gospel are to dominate the hearts of the people, and if good works are to be manifest in their lives. . . . The vast public ignorance of Christian doctrine and history are among the most deplorable and ominous dangers among us. . . . It is not believing on Christ as I have conceived Him, . . . but rather believing on the Christ that is set before me in the Gospel, that saves men."

The commencement speaker directs himself against the superficial preaching of the "men in the ministry who are too mentally indifferent to think hard and long" when he says: "In our sermons we must, at least at intervals, get below the surface and deal greatly with great realities."

The *ceterum censeo* of the speaker addressing a class of ministerial graduates is: Preach doctrine! "The preaching, then, I take it, for the religious conflicts of the day will consist in a revival of doctrinal preaching. . . . There is need of a stiff evangelical interpretation of the Gospel which shall meet the real needs of man's nature. The age needs preeminently in its pulpits preachers, not lecturers; a Gospel, and not a philosophy; a message from heaven, and not a theme earth-evolved; a real message of hope and glad tidings of no dubious sound." Quoting Phillips Brooks, he says: "No preaching ever had any strong power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. . . . Preach doctrine, preach all the doc-

trine that you know, and learn forever more and more; but preach it always, not that men may believe it, but that men may be saved by believing it."

Doctrine has long ago been the "lost note" in the preaching from sectarian pulpits. That our Lutheran pastors are still preaching doctrine is due to a large measure of grace which God has given us. But the warning of Paul, "Let him that thinketh he standeth take heed lest he fall," is applicable also here. The tendency of the time is to rob us of doctrinal preaching and thorough doctrinal instruction of our catechumens, both children and adults. Our strenuous life, the multiplicity of a pastor's duties, overorganization in the Church, the frequent requests made to preach on a great variety of topics, the insistent demands of a "practical age," indifferentism finding its expression in the union movements in the Church: all these things are temptations to neglect doctrinal preaching and instruction. The study of the Scriptures in the original Greek and Hebrew, of the Book of Concord, of Luther, and of sound theological books needs to be much encouraged. FRITZ.

*Lutheran Book Concern, Columbus, O.:* —

1. **The Devotional Life of the Church Worker.** *Walter E. Schuette.* 92 pages. 45 cts.

This booklet treats of the inner, devotional life of a church-worker, hidden in Christ, as the prerequisite of every really successful effort in the Lord's field. Over against an over-busy, Martha-like, often mechanical activity, it urges the contemplative Mary-like devotional spirit, evinced in heartfelt prayer, earnest study of God's Word, devout song, in short, in constant true communion with God through Jesus Christ, as the dynamic force and guiding principle of what a Christian does on behalf of Christ. On page 41 the writer says: "Bear in mind that church-work essentially is not systematic, business-like execution of certain methods in external affairs, but the edification of the body of Christ, the true upbuilding of the spiritual life of the members of the congregation." Thus the message is good, and the appeal timely. By way of criticism we may add that the introductory chapter is rather misleading, almost irrelevant, and we regret that no greater stress is laid upon faith as the true foundation and source of all Christian devotional life. Though faith is everywhere implied and taken for granted, yet there ought to be an entire chapter showing how devotional life is after all nothing else but a strong, true, living faith exerting itself in the various activities of a child of God. MUELLER.

2. **The Lord's Prayer.** Sermons on the Catechism, Vol. III. *Robert Emory Golladay, D. D.*, pastor of Grace Lutheran Church, Columbus, O. X and 457 pages. $2.50. Order from Concordia Publishing House, St. Louis, Mo.

Reverend Golladay is the author of several well-received volumes of sermons on Luther's Catechism. His *Lenten Outlines and Sermons*, *The Ten Commandments*, and *The Apostles' Creed* are favorably known in Lutheran circles. In the present volume, *The Lord's Prayer*, he treats a most vital subject, the model prayer bequeathed to us by our Lord. The book contains 32 sermons written in vivid, sparkling style, and setting forth the sound doctrines of Scriptural truth on prayer in a spirit that

marks the writer's own faith, piety, and devotion. All in all, the collection of sermons may well serve as a guide to busy pastors, and as a book of real instruction to interested laymen. Several errors have crept into the print which ought to be corrected in future editions; and here and there a word or expression might be altered to good advantage. MUELLER.

*Vandenhoeck & Ruprecht, Goettingen, Germany:* —

**1. Luther-Brevier.** Von Gottesfurcht und Gottvertrauen. Betrachtungen Martin Luthers, herausgegeben von *Emanuel Hirsch.* 76 pages. 10 cts. plus export duty, etc.

Sixty-six brief, pithy, stirring, illuminating selections from Luther's writings, mostly from the pre-Wartburg period, are here offered for use in private or family devotion. All of them are full of doctrine and comfort; not a few of them are gems of Christian thought. The little brochure was published during the war, in 1917, and ranks among the best that has come from the religious press of Germany during the years of Germany's great sorrow.

**2. Monatsschrift fuer Pastoraltheologie** zur Vertiefung des gesamten pfarramtlichen Wirkens, neu begruendet von *Dr. H. A. Koestlin;* herausgegeben von *Dr. Paul Wurster* und *Dr. Jacob Schoell.* 17. Jahrg., Heft 1—5, Oktober 1920—Februar 1921. 50 cts. for six months.

The pastorate that is to be served by this publication is in spirit and form different from that which we know in the American Lutheran Church. The contents of the publication are interesting enough, but can afford hardly any stimulation or help to our pastors.

*Wartburg Publishing House, Chicago:* —

**Quellen und Dokumente zur Geschichte und Lehrstellung der ev.-luth. Synode von Iowa u. a. St.** Gesammelt von *Geo. J. Fritschel, D. D.* 9. Lieferung. 35 cts.

With honest regret the historians of the Lutheran Church of America will learn that the series of source materials which Dr. Fritschel began to publish a number of years ago, is terminated with this issue.

*Augustana Book Concern, Rock Island, Ill.:* —

**My Church.** Vol. VI. Edited by *Ira O. Nothstein.* 132 pages. 40 cts.

The present volume of this illustrated Lutheran manual, "pertaining principally to the history, work, and spirit of the Augustana Synod," will be appreciated in circles outside of the Swedish Synod, chiefly because of the contributions "The Spirit of the Fathers," by Dr. J. Telleen, "Pastor Jonas Swensson," by Dr. Nils Forsander, and "Jenny Lind." The last article, "The Lutheran Church of the World" is an adaptation from Luecke's "The Distinctive Characteristics of the Lutheran Church."

*Ernst Mussgang, Publ., 323 Cedar St., St. Paul, Minn.:* —

**The Truth about the so-called "Luther's Testament in English." Tyndale's New Testament.** *L. Franklin Gruber.* 71 pages.

In view of British spleen that has been manifested even in the investigation of historical facts, this study which shows the measure of Luther's help to Tyndale is a satisfaction and delight to the Lutheran student of the English Bible. D.

JUL 1 1921

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I. — JULY, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

PROF. W. H. T. DAU, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.


## CONTENTS.


| | PAGE |
|---|---|
| Withdrawal from the Church in Germany | 193 |
| The Theological Observer | 212 |
| Book Review | 219 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "July 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. JULY, 1921. No. 7.

## Withdrawal from the Church in Germany.

PROF. W. H. T. DAU, St. Louis, Mo.

Physical suffering and political degradation, though they are very acute and prove extremely distressing to millions of her inhabitants, are not the most grievous affliction of present-day Germany. A wide-spread spiritual and moral decay is being revealed in that country, which causes its present humiliation to appear immeasurably worse than the one after the appalling ravages of the Thirty Years' War. On the spiritual downfall of the Church in Germany we offer here a collection of facts from a writer who evidently has made a fairly thorough study of the situation. Germany's moral debacle, especially as regards ethics of sex, we shall present in a later article.

### I. HISTORICAL FACTS.

An ominous symptom of spiritual decadence and decay is the organized movement for abandoning the Church, which has been given a fresh momentum by the revolution of 1919. The movement has already produced a special literature.[1] Dr. R. Lempp, of Stuttgart, in the *Monatsschrift fuer Pastoraltheologie*[2] offers a very informing article on this movement since the war, upon which we draw in this paper.

1) See *Violet*, Der Stand der Kirchenaustrittsbewegung am Ende des Jahres 1919 (Status of the Movement Away from the Church at the End of 1919); *Kirchner*, Aufsaetze (articles) in the *Christliche Welt*, 1920, Nr. 1 ff.; *Schubert*, Aufsaetze in the *Volkskirche*, 1920, Nr. 1 ff.; *Schneider*, Kirchenuebertritte und -austritte im letzten Jahrzehnt (Joining and Withdrawing from the Church during the Last Decade). The *Evangelical Press Association* has published a handbook for the study of this movement, *Der Kampf gegen die Kirche* (The Fight against the Church), and the *Press Association of Saxony* has issued a *Handbuch zum Kirchenaustritt* (Handbook for the Movement of Withdrawal from the Church).

2) December, 1920, pp. 49—59.

Withdrawal from the Church is regarded by Dr. Lempp as a declaration of irreligion. The statistics for such withdrawals during 1920 are not yet completed, but it is certain that the number will exceed 100,000. Two similar waves swept over Germany in 1908/09 and in 1913/14, at the very beginning of the war. The sum total of those who left the Church and became "Konfessionslose" in those two instances was 212,000. There is no sign that the movement has been checked, but German churchmen expect it to grow because of the increase of the taxes for the state churches, which a powerful party in Germany seems determined to continue. It does not seem to enter the minds of these churchmen that the withdrawals which they are watching with a dismay bordering on despair may not mean — in some instances surely they do not mean — withdrawal from religion, but from state-control of religion. In every instance where they are such, they would be a sign of returning spiritual health; but as a matter of fact such instances are not numerous.

For three generations organizations of freethinkers have existed in Germany. During the first great movement away from the Church in 1845/48 the *Alliance of Free Religious Congregations of Germany* [3] was formed. This body still numbers 14,000 members in 60 congregations. Their founder was Rupp, and his spirit is said to have been best preserved by the congregation of Koenigsberg. The development of this body has been towards absolute radicalism, predominantly with a materialistic tendency. It is only a question of time when they will be merged in the Alliance of Freethinkers; [4] for they already share with this latter society its president, Reverend Tschirm of Wiesbaden, and its official organ, *Der Freidenker,* edited by Bruno Wille. Individual members and some of the Free Religious Congregations still assert that they differ from the Freethinkers, because they want to be *religious,* while free from dogma; because their preachers conduct devotional exercises, and deliver religious addresses at consecrations of young people,[5] marriages, and funerals. But the characteristic spirit of these congregations was glaringly displayed in 1914, when the Free Religious Congregation of Berlin, under the leadership of Adolf Hoffmann, conducted its revolting "May Festival of the Godless," [6] at which everything sacred was treated with scorn.

3) "Bund freier religioeser Gemeinden Deutschlands."

4) See next paragraph.

5) "Jugendweihen"; a substitute for the Christian rite of confirmation.

6) "Maifest der Gottlosen."

In 1881 the notorious materialist Prof. Buechner organized the *German Alliance of Freethinkers,*[7] as a branch of an international organization of like tendencies. The immediate object was to unite the scattered freethinkers of Germany, and the aim, to liberate mankind from its religious and scientific prejudices, which meant, that a campaign of popular education for the naturalism of the Buechner and Haeckel type was begun. At the International Congress of Freethinkers at Rome in 1904 Prof. Haeckel marched at the head of 8,000 freethinkers. In 1905, at the congress in Paris, a procession of 100,000 paraded in the streets of the French capital. In Germany the Alliance has as yet made no such formidable demonstrations; in 1914 it numbered 6,000 members.

In 1906 the German *Alliance of Monists*[8] was organized, under the protectorate of Haeckel. Its honorary president is the well-known chemist Ostwald, its president Prof. H. Schmidt in Jena, the former assistant of Haeckel. Prior to the war this society was the leading factor in the movement for withdrawal from the Church. The propaganda of the Monists differs from that of the freethinkers: the latter aimed at educating the masses by popular methods in naturalistic thought, the former aim at a scientific system for a modern, uniform, purely secular conception of life,[9] in contrast with the other-worldliness of Christianity that is based on faith and revelation. The Monists are divided into materialistic Monists, at present the dominant faction, and idealistic Monists, with the pantheistic metaphysician Prof. Arthur Drews as their chief spokesman. In his exhaustive treatise in two volumes, *Der Monismus,* Prof. Drews exposes the great differences existing within the Alliance of Monists. The Alliance numbers about 5,000 members. While not demanding of its members directly that they withdraw from the Church, a great part of the Alliance is engaged in anti-Church propaganda, and is supplied with powerful means for their purpose. They advocate the secularization of the primary school, the introduction of instruction in morality instead of religion, and similar practical measures. Their organ is *Monistische Monatshefte;* for their young people they publish a periodical, called *Sonne* (*The Sun*).

Since 1908 the Socialist freethinkers, acting upon their class consciousness, have united in a separate organization under the

7) Der Deutsche Freidenkerbund. 8) Der Deutsche Monistenbund.
9) "rein diesseitige Weltanschauung."

leadership of Menke, a member of the Saxon Diet and aligned with the U. S. P.[10] Their society is known as the *Central Association of Proletarian Freethinkers.*[11] With them the fight against the Church is merely a phase of their revolutionary class conflict. Their organ is *Der Atheist* (*The Atheist*).

In 1911 the Alliance of Monists created a working committee of eight men, known as *"Komitee Konfessionslos,"* [12] for the purpose of inducing wholesale withdrawals from the Church. The chairman of the committee was Prof. Gurlitt of Munich; he was followed by Drews of Karlsruhe. The agent of the committee is Lehmann of Russbueldt, a man whose hatred of the Church can hardly be surpassed. His cheap [13] brochure, *The Spiritual Fight for Liberty by Withdrawal from the Church,"* was sold in immense quantities. The closing sentence of the brochure reads: "The name 'Christianity' soon must mean for our people nothing more than a reminiscence of a period of grievous sickness." This "Komitee Konfessionslos" works through confidential agents in all large cities of Germany; it keeps up a vigorous agitation by means of a newspaper correspondence in which facts are grossly misrepresented, by maintaining bureaus of information and aid to those who wish to withdraw from the Church, by disseminating pamphlets, and by organizing riotous mass-meetings at which high school professors from the Alliance of Monists clasp hands with the most radical leaders of the Social Democracy. It was this committee that conducted the great movement for withdrawal from the Church in 1913/14. Several Socialist dailies, led by *Vorwaerts* and *Die Welt am Montag* (*The World on Monday*), are entirely controlled by this committee. Nevertheless, the convention of the Social Democratic Party at Jena declared the agitation for withdrawal from the Church a private affair of "Komitee Konfessionslos," and the agitation was denounced by a number of Reform Socialists and by serious minds like the freethinker Rudolf Penzig, the president of the Society for Ethical Culture.

All who have withdrawn from the Church are to be gathered into the *Alliance of Non-Confessionalists,*[14] which was organized

---

10) "Unabhaengige Sozialistische Partei" (Independent Socialist Party).

11) "Zentralverband proletarischer Freidenker."

12) Committee for Non-confessionalism.

13) Sold for 10 pfennig.

14) "Bund der Konfessionslosen."

in 1913, with the Jewish physician Dr. Zepler of Berlin as president. Its organ, *Der Weg* (*The Way*), attacks and reviles in the most trenchant form imaginable every religion and religious society, also the Christian views regarding marriage, free love, abortion, etc.

## II. Characteristics of the Movement.

Dr. Lempp points out furthermore that the evolution since the war of this movement away from the Church exhibits a number of characteristic differences when compared with previous stages of the movement. Since 1916 pamphlets hostile to the Church began to reach the soldiers at the battle-fronts. At the same time withdrawals from the Church in their home districts were reported to the soldiers. Among the leaders of the movement quarrels broke out during the war because of differences of opinion on national issues. Moreover, the Naturalists began an energetic opposition to *Prof. Drews,* who declared publicly that withdrawal from the Church was plainly harmful as long as the parties withdrawing were not aided towards a new and intelligible faith. Accordingly, Drews, on the basis of his pantheistic-idealistic philosophy, proposed a new creed, in which God, the world, and man are confessed. Lastly, *Rev. Maurenbrecher,* of the Free Religious Society at Mannheim, one of the most effective speakers during the movement for withdrawal from the Church in 1913/14, not only returned to the Church, but also accepted the pastorate of a Reformed church at Dresden, and confessed publicly in his initial sermon that he had been brought back by the sorrows of the times to the knowledge of the truth of the Christian faith. He declared it to be impossible to find any sense in living in secularism;[15] for all its phenomena terminate in death. He professed that the grace of God had faced him about towards new faith in God, and that in his godless state he had ever been inwardly unhappy. Rev. Wolsdorf of the Free Religious Society in Nuremberg also returned to the Church.

The longer the war continued and the more disappointments it caused, the stronger doubt grew in the justice and goodness of God; and the more numerous charges were raised against the Church because it sanctioned the war, the plainer it became that after the termination of the war the enemies of the Church would become very aggressive. They were the first to be placed at the head of affairs by the *revolution.* Nearly all the ministers of cultus

15) "aus dem Diesseits."

of the German republic during the first period after the revolution were irreligious; some of them were leaders of the enemies of the Church; chief among them was Adolf Hoffmann in Prussia. In most of the states the majority of the ministers had no confessional alignment whatever; so also the German chancellor Scheidemann. President Ebert is a Catholic. Fortunately for the Church the earliest measures of the government against the Church, particularly in Prussia, next in Hamburg, Gotha, Brunswick, and elsewhere, were quite clumsy, and caused a reaction in circles friendly to the Church, both among the evangelical and the Catholic party, which wrecked the plans of radical enemies of the Church. The new constitution of the German Empire conceded to the churches the status of public corporations, placed religious instruction as a regular branch of study on the schedules of the state schools, confirmed the theological faculties as an integral part of the universities, and in general afforded the Church freedom of operation. In the national and in the state governments the Centrist party [16] rapidly became the determining factor. *As a result of this unlooked-for consequence of the revolution freethinking societies were seized with a veritable rage.* Directly connected with their furious disgust was *the mighty swelling of the tide which is now carrying people out of the Church.* It began about the spring of 1919. In 1920 *Der Weg* wrote: "A worse swindle than this so-called separation of Church and State has never been enacted. Our reply must be: Withdrawal from the Church *en masse.*" In most of the German constituencies the revolution has greatly facilitated withdrawal from the Church: the fee for withdrawal has been abolished; nobody is any longer obliged to report his withdrawal to his pastor, even youths fourteen years old may declare their withdrawal without the consent of the parents; the former rule which obligated the party withdrawing to pay the church-tax for the entire current year has been changed by reducing the obligation to three months; the four weeks which formerly had to intervene between the declaration of intention to withdraw and the actual withdrawal have been abolished. All these factors have been favorable to the movement for quitting the Church. The movement was headed again by the "Komitee Konfessionslos" and the Alliance of Non-Confessionalists, which in politics is running completely in the wake of the U. S. P. Already during the war Dr. Zepler published a confidential correspondence which he called

16) Roman Catholic.

"Post Bellum." In this publication he expressed the firm conviction that the "clerical war usury," the "moldering mass of religious sentiments," would soon come to an end, and that then his time for acting would come. The Berlin suburb Neukoelln became the headquarters for this movement; in its town-hall the Laborers' Council established a bureau of information for persons contemplating withdrawal from the Church.

A principal distinction between the present movement for withdrawal as compared with former movements is furnished by the greater intensity of political contrasts in the present movement. This is seen especially in the split that has occurred in the Social Democratic Party. The U. S. P., as a party, has quite openly espoused agitation for withdrawal from the Church. *The movement is backed* not only by the Central Alliance of Proletarian Freethinkers, but *by the entire press of the U. S. P.* Religion is to these men no longer a private affair. At the communal elections in Berlin and other places the slogan was issued: Only candidates that have withdrawn from the Church can be placed on the ticket of the U. S. P. This slogan leaves the question undecided whether Jews, too, are excluded from candidacy. This propaganda of the U. S. P. has met with very great success — essentially greater than that which the party scored during 1913, the worst year in previous movements. During 1919 the number of withdrawals was 41,438 in Berlin, 37,914 in the district of Potsdam, 7,000 in the city of Hannover, to which number 1,500 more were added during the first fourteen days in 1920. The withdrawals in Hamburg during the first half of 1919 amounted to more than 4,000. Similar successes are reported from Duesseldorf, Dresden, Anhalt, Gera. In the villages in Thuringia the number of withdrawals reached 20 per cent. of the population. For the Catholic Church the average of the losses is lower among the rural population, but in some of the industrial centers it is rather greater than that of the Evangelical Church. The overwhelming majority of the persons withdrawing are members of the U. S. P. or of the K. P. D.[17] The hatred in these circles of everything that bears the name of the Church or of Christianity has become boundless through the war and the disappointing results of the revolution. A meeting had been called by Christian groups at Circus Busch. The object was to protest against the appointment of Dr. Loewenstein as school superintendent of Berlin. The meeting was frustrated by radicals.

17) "Kommunistische Partei Deutschlands." (?)

The scenes enacted on this occasion surpassed in wild, blasphemous animosity anything that happened at the worst meetings under Liebknecht and Adolf Hoffmann on the Day of Prayer and Penitence in 1913. It is certain that in these radical parties the movement for withdrawal from the Church will continue. It is even possible that these parties will make an attempt to make withdrawal from the Church obligatory on all their members. Dr. Lempp thinks that, if this is done, the idea of the national church (Volkskirche) would be shattered in the industrial cities and in the suburbs. This might prove a blessing in disguise. At any rate, while we have not one word to say in defense of the frenzied antagonism of these parties to the Church, we cannot share this particular alarm of Dr. Lempp, because to our mind the *Volkskirche* in Germany, or anywhere else, will always be an "Unding," — a spiritual abnormity. As a peculiar feature of the U. S. P. propaganda Dr. Lempp notes the activity of one of its members, the Solingen pastor *Dr. Lic. Hartmann:* he has, through the public press, addressed an ultimatum, with a specified time limit, to the Prussian Church, in which he declares that, unless the Church becomes completely democratized, desists from all enforcement of dogma,[18] and enters upon a relentless war against mammon, he will inaugurate wholesale withdrawals from the Church.

However, the violent agitation for withdrawal on the part of radical Socialists *has caused consternation among enemies of the Church in the political parties that recruit themselves from the bourgeoisie and among the Majority Socialists,* and this is another significant feature of the movement for withdrawal. During political campaigns and in their work on the new constitution the bourgeoisie parties are eager to manifest their friendly attitude to the Church to a degree that would have been unbelievable formerly among the liberal parties. The Majority Social Democrats lay great stress on the old tenet voiced in the Erfurt program: Religion is a private affair, and several of their leaders have in their public addresses spoken in a tone friendly to the Church. Haenisch, the minister of cultus, in a speech at Maria Laach,[19] acknowledged the valuable service which the Church has rendered in the cause of popular education. Members of the Diet like Keil, Meerfeld, Radbruch, have strongly asserted that, when once the Church is no longer a state church, the hostile relation between the Church and the Social Democracy must cease. Undersecretary of State

18) Dogmenzwang. 19) A strong Roman Catholic center.

Schultz has declared it to be a duty of Christian Socialists who remain in the Church to take part in the work of the Church. The president of the Wuerttemberg Diet, Keil of Stuttgart, has administered a sharp rebuke in the *Schwaebische Tagwacht* to a college professor, the Social Democrat Sackmann, who had declared cooperation of Social Democrats in the work of the Church impossible. This does not mean, of course, that the Majority Socialists and their individual members have become friendly to the Church, but it reveals a plain effort on their part to reduce to practise the principle: Religion is a private affair, and the Majority Socialists for this reason maintain an attitude of manifest reserve over and against the propaganda for withdrawal. Even Preuss, who prior to the war was one of the leading agitators for withdrawal, has completely retired from the movement, and at the congress of Monists last year forced through an adverse vote on the motion that withdrawal from the Church be made obligatory on the members of the Alliance of Monists. Towards the same end operate the swinging over to the Majority Socialists of a number of pastors in Berlin, Saxony, and other localities, and the starting of organizations composed of Socialists friendly to the Church.

But when we say that it is chiefly the radical Socialist parties that are identified with the present movement for withdrawal, that does not mean that the *Monists and freethinkers,* the bulk of whose membership is among the bourgeoisie and the Majority Socialists, have stopped their activity. True, the Weimar Federation,[20] which since 1907 sought to amalgamate all societies of freethinkers, has been dissolved, but the individual organizations which belonged to this Federation have recently become very active again. Immediately after the revolution the Executive Board of the Alliance of Monists believed that in the new state the Monists would occupy the position formerly held by the Church. When this hope was not realized, the Monists felt greatly disappointed and resolved to start *a more vigorous propaganda* for withdrawal. At the congress of Monists in Hannover in 1919, and at that of the Freethinkers and Free Religionists in Leipzig in 1920, strong pleas were made for the necessity of a union among these three bodies, but the union movement was frustrated again and again by personal issues. The difference between now and 1913/14 is seen in the fact that at present it is the Proletarian Freethinkers that

20) das Weimarer Kartell.

refuse cooperation. In certain localities the free-religious factions have to a great extent become federated, *e. g.*, in Berlin in the "great Federation for Kultur," [21] likewise in Munich and Stuttgart. In Stuttgart the freethinkers and the Monists conduct a joint organ, joint educational endeavors for the young, and nearly always joint meetings. The Alliance of Monists embraces the more refined and better educated elements, while the Alliance of Freethinkers is composed of the common people. The Monists furnish the leadership for the entire movement for withdrawal, as far as it is non-political and results from long cherished radical tendencies. Recently the Alliance of Monists has gained a great number of adherents among the *teachers,* and to a certain extent even among students. Upon the whole, however, the movement for withdrawal among the bourgeoisie and the Majority Socialists lacks great drawing power: the enemies of the Church from the proletariat do not attend their meetings, and a great part of the bourgeoisie and the Majority Socialists no longer favor the movement for withdrawal from the Church.

## III. Motives of the Movement.

The propelling thoughts back of the movement, to begin with, may be said to be the same as in former years. Naturally. Still there are some modifications. Two different currents are flowing into each other. One starts in the *natural sciences.* It combats the Christian faith on the ground that it is irreconcilable with the modern view of the world. "The religion of Monism proposes in the spirit of Goethe to supplant the dying supernatural faith of the dualistic religions, by teaching the oneness of the God-nature,[22] and basing its teaching on the known facts of natural science, not on revelations that have become fixed in dogmas." [23] From this vantage-ground attacks are made on the Biblical accounts of miracles, and these accounts are ridiculed. Teachers are being heckled for telling the children the Biblical account of creation, thus forcing upon the children from the very start an irreconcilable inner discord with what they hear and learn later in geology. At present it is chiefly the *war* that is dragged in for the purpose of showing the senselessness of faith in a kind Father in heaven who directs

---

21) das grosse Kulturkartell.

22) die Einheit der Gottnatur. The idea is, that God and the created universe are one (Monism), not two (Dualism).

23) Manifesto of the Alliance of Monists at Stuttgart, October, 1919.

the life of individuals and answers prayer. Moreover, especially sharp attacks are made on *Christian ethics.* It is said to be heteronomous,[24] founded on faith in retribution, and therefore, of inferior value. The chief objection, however, is, that many who in later life lose the faith of their early years lose at the same time their good morals, because in their early Christian training they were directed to base their morals entirely on the divine commandments and the divine retribution. Dr. Lempp thinks that this objection — to which attention has been called occasionally also by a Christian pedagog like Fr. William Foerster — is not to be lightly set aside. Certainly not; but has the objection to Christian training been correctly stated in the foregoing? Teaching children divine commandments and the law of retribution does not differ essentially from inculcating upon them the precepts of natural religion. It is not Christian ethics at all, but the moral philosophy of the natural man expressed in Bible terms; and the Church that teaches it does not deserve the designation "evangelical." Nor will the German Church win the favor of its critics by a return to Gospel ethics. For her critics charge that the appalling lack of the moral sense which one witnesses in the present generation is due to the fact that the youths of these days have not been given a training in morals independent of religion and based on empirical science. The Central Society of Proletarian Freethinkers has spread its pamphlet *Get out of the Church!* [25] in many hundreds of thousands of copies. In this pamphlet it is claimed that out of 100,000 persons 1,443 Catholics and 1,094 Evangelicals violated the penal laws in 1910, while of professed non-religionists only 561 were guilty of such offenses. Dr. Lempp declares this piece of statistics utterly at variance with the facts in the case. He says that it was obtained by numbering with the "Konfessionslose" (persons professing no connection with any church) the members of sectarian bodies, which were quite numerous even in 1910. Particularly sharp attacks are made on *religious* instruction and the Christian school. When the question of retaining these features in the constitution of the Empire was debated, very great bitterness was manifested. Another pamphlet that is being circulated bears the inscription: *For the Sake of Our Children Get Out of the Church!* [26] The charge is raised in this

24) "Subject to the law or rule of another." *Stand. Dict.*

25) *Heraus aus der Kirche!*

26) *Um unserer Kinder willen heraus aus der Kirche!*

pamphlet that it is owing to the indifference of freethinkers that the state can make the assertion: Since 90 per cent. of the population of Germany belong to the Evangelical or to the Catholic Church, we have to give them some consideration. Professor Sackmann, speaking at a number of places, has said: "It is these very statistics that are false. Let us show by withdrawing from the Church *en masse* that we are the majority." Accordingly, it is quite an essential element of the new movement that children are withdrawn from the religious instruction which forms part of the curriculum of German state schools, and that secular schools are being founded. To obtain a school of this kind for Duesseldorf even the reckless means of a strike of the pupils was employed.

With these thoughts emanating from the natural sciences there are mingled in this movement for withdrawal from the Church *socialistic, proletarian* ideas. Prior to the war the principal slogan of the Socialist and proletarian elements in Germany was: The Church is aiding and abetting the capitalist and militarist class-state; it is the black police, and acts upon orders from the state to train the workmen to obedience and humility. Now that the Church has become independent of the State, this charge seems irrelevant, but the radical wing of the Socialists still makes this its principal charge against the Church, however, in a slightly modified form: Since the Majority Socialists have turned traitors to the revolution and by placing capitalism again on the throne have also restored the Church to her former position, the Church is again, just as previously, the main support of the capitalist classes and the strongest fortress of the opponents of the revolution. By teaching that every one must be subject to the powers that be the Church seeks to hinder the workmen in their struggle for a better existence. The pastors themselves belong to the capitalist class, and are prompted by the principle of solidarity, if by no other reason, to aid the capitalist system. In order to keep proletarians from resorting to self-help in the present world, the Church seeks to comfort them with prospects of a world to come. Children are crammed with Bible-passages and other worthless stuff, and the culture of the upper classes is withheld from them, to render them unfit for the struggle. This second line of thought has been fed mightily by the conduct of the Church during the war, and arguments based on the attitude of the Church during the war are wanting in no pamphlet, and in no campaign speech of the champions of the present movement for withdrawal from the

Church, not even if the champions do not belong to the proletarian party. Leading male and female pacifists take an active part in the agitation for withdrawal from the Church. It is being pointed out that the Church has blessed the arms used in the war, has agitated for the war, has cooperated with those who were prolonging the war,[27] has negotiated war-loans, and made perseverance in the war the theme of its sermons, instead of planning for peace and aiding towards peace.

Sentiments regarding *Jesus* are divided. He is often mentioned with respect, and that, more frequently by proletarians than by Monists. The majority of the former pronounce Him the first communist, and review with envenomed hatred the entire history of the Church, the medieval *autos da fe,* the sins of the Popes, the conduct of Luther during the Peasants' War, and especially the agitation in behalf of the late war by modern theologians. By these means they seek to prove that the servants of Jesus have given the lie to His teachings, that the Church has amassed great wealth, and has not concerned itself about the poor. Among the Monists many declare that they have nothing to do with Jesus. Some follow Nietzsche, who pronounced the ethics of Jesus fit only for slaves; others hold with Naumann, who, in their view, has demonstrated that Jesus' ethics of serving love and His freedom from care are impossible in the modern world's struggle for existence and amidst our present conditions of labor; still others accept the findings of radical Bible criticism, which either denies absolutely that Jesus ever lived, or at any rate asserts that hardly any reliable knowledge of Him is available. *Drews* leads all the rest in a stubborn fight for the thesis which he has laid down in his book *The Christ Myth,*[28] *viz.,* that modern theology commits a fundamental error by extolling the *man* Jesus and claiming at the same time that the primitive Christians attributed to this man only divine traits; while the contrary is true (according to Drews): the primeval myth of the dying and resurrected God-man, which was being circulated among the Jews even prior to the Christian era, has been made the source of the Christian religion by being foisted upon a man Jesus who never had an actual existence. Spite of his inward opposition to most freethinkers, Drews has again publicly entered the fight for withdrawal from the Church. In

27) the "Vaterlandspartei" (Party of the Fatherland).

28) *Die Christusmythe.*

Wuerttemberg he has been followed by *Bader*, the principal of a small, provisional teachers' seminary, who has published a brochure: *Facts, Thoughts, and Demands regarding Religious Instruction in the Schools, a Call to the Conscience of a Rigid, Untrue Church.*[29] In this brochure the findings of Drews's research are represented as scientific results, known well enough by theologians, but suppressed by them; for in their habitual untruthfulness they continue to preach their Jesuanism, instead of proclaiming in schools and churches faith in the eternal God-man, who is crucified in the world, that is, who passes through suffering, dies, and rises again in concrete form in any human being. This brochure is frequently recommended in periodicals for teachers. Dr. Lempp thinks it probable that the majority of the teachers will accept only the negative positions of the brochure, just as it is a matter of course with naturalists in the Alliance of Monists to decline the aforestated notion of the ever recurring God-man.

The views of *scientific Marxism* can be approximately stated to be as follows: Among the Jewish nation, which had been socially exploited, the Christian religion arose in a form agreeable to the prevailing stage of development, *viz.*, with a comforting prospect of happiness in the beyond[30] and with a sharp antagonism to mammonism. Because of the latter feature it was at first severely persecuted, but at a later period it was taken into the employ of the capitalist state, which ordered the priests to preach above all else the comforting prospect of happiness in the beyond, and to substitute contentment and obedience to the magistrates for antagonism to mammonism. At the present time, owing to economic evolution, Christianity is regarded as completely superannuated. The workman's savior is called Karl Marx.

Finally, many defects have, as a matter of course, been discovered in *the Church viewed as an institution*, such as unsocial arrangements, great wealth, over the administration of which nobody can exercise exact control, pastors who do not believe themselves what they preach to others, and who preach, because they are paid for doing so, etc. The Proletarian agitation loves particularly to operate with individual instances of unworthy pastors, and, of course, treats evangelical and Catholic clergyman alike.

---

29) *Tatsachen, Gedanken und Forderungen zum Schulreligionsunterricht, ein Ruf an das Gewissen einer starren, unwahren Kirche.*

30) "den Jenseitstrost."

## IV. Means and Methods of Propaganda.

The methods adopted by agitators in the movement for withdrawal from the Church are well known. Their greatest attractions are *mass-meetings with good speakers.* Under the auspices of the Alliance of Monists its field secretary,[31]) Dr. Aigner, a physician at Munich, and the speaker of the Alliance, Kahl of Hamburg, also Professors Gurlitt of Munich, Wahrmund of Prague, Drews of Karlsruhe, Verweyhen of Bonn, and others, are touring the country. The speakers for the Central Association of Proletarian Freethinkers throughout Germany are its President Menke, the editor of its organ, Beisswanger of Nuremburg, and others. Recently this Association has been advertising for the service of a field secretary and itinerant speaker. An efficient and cunning method of agitation has been adopted by the Monist Kahl: he exhibits beautiful stereopticon views of the solar system, of the evolution of the cosmos, of forms of Christian and non-Christian cults which resemble each other, and by this device attracts the masses. While showing his stereopticon views, he will talk for two hours in a fairly objective way. During the last quarter of an hour he draws what seem to be inevitable conclusions from his talk, *viz.*, that the Christian view of creation, the Christian faith in a final consummation, the unique character and independence of the Christian religion have been manifestly disproved. Kahl specially invites his opponents to these stereopticon lectures, but since he does not conclude his lectures until ten minutes before the police regulations for closing public entertainments go into effect, the time to reply to him is from the start reduced to five minutes, and in such a brief space it is impossible to discuss his arguments.

In Stuttgart *Professor Sackmann* delivers *Sunday addresses,* as substitutes for sermons, on such subjects as belief in God, belief in immortality, Monism and the formation of character, the present crisis in the conception of the world.[32]) His object is to show that Monism offers positive values to the mind and a substitute for Christian edification. As a matter of fact these addresses, too, consist for the most part of polemics and criticism. Nothing else, of course, is to be expected, in view of the avowed principle of the Alliance of Freethinkers and Monists: the dissemination of a conception of the world that is based on modern knowledge and *declines all dogmas binding on the mind of man.*

31) Geschaeftsfuehrer.

32) "Weltanschauungskrise der Gegenwart."

To these measures must be added the regular meetings of the members of these societies, which are enlivened by addresses, debates, and musical entertainments. An attempt is being made in all cities to install *free-religious training of the young*, as a substitute for religious instruction. The very name "free-religious," which really expresses the tendencies only of the first of the organizations named in chapter I of this article, reveals the difficulty of the attempt. The training, in general, embraces three divisions: history of religion, biology, and contemplation of nature. As a rule, the item named last, *viz.*, scientific illuminism *à la* Haeckel, by means of natural history studies, is the leading part. The Alliance of Monists has published an offer of 1,000 marks for prize text-books, to be used in ethical instruction that is free from confessionalism and rests on a scientific basis. Gurlitt in Munich and the free-religious preacher at Frankfort have started free-religious teachers' seminaries. In general, there is complaint in the ranks of freethinkers regarding the inadequacy of the instruction imparted hitherto in the state schools, and the blame is placed on the lack of proper text-books and the insufficient training of the teachers. It goes without saying, however, that the main difficulty lies in the impossibility of offering a truly positive substitute for the Christian religion that is generally accepted among the freethinkers themselves.

An important means of propaganda is the *Jugendweihe* (consecration of youth), which terminates the instruction of the young people. It is an imitation of the Christian rite of confirmation, and in some part reproduces this rite down to the minutest details. The addresses delivered on the occasion regarding the true, the good, and the beautiful are anything rather than childlike. Worse than this, the poems, axioms, and mottoes, and a few citations from Goethe, Schiller, Heyse, Scheffel, Gottfried Keller, which the children recite are for the most part incredibly flat and a mere jingle of phrases. Still the impression made upon parents and children by these *Jugendweihen* is often great. On a grand scale the radical Socialists have taken up *work among the young people*. Besides organizing Social Democratic Young People's Societies, which have been split, like the Social Democratic Party itself, into three factions, and in which lectures on natural history and debates are a prominent feature, they are gradually establishing communistic Sunday-schools in every large city, they are conducting walking tours with the children for the purpose of nature study, etc. Fanat-

ical young workers, teachers, students, and others engage in this work with an enthusiastic devotion that could excite admiration. There is an earnest striving in many of these leaders to train the children to become really good, self-sacrificing men, filled with the love of nature and mankind. Actually, however, the strongest impression is invariably made upon the young people by inculcating upon them the fact that a great gulf has been fixed, by which the proletarian class is said to be divided from the Christian society among the bourgeoisie.

In all larger cities men (in most cases, teachers of the young) have been appointed to take the place of pastors at marriages and funerals.

As a rule, great skill is shown in the *pamphlets and brochures* that have been prepared chiefly by the Alliance of Monists, or its "Komitee Konfessionslos," and by the Central Association of Proletarian Freethinkers. Large editions of these publications have been disseminated, and the ideas sketched above have been presented in them in popular style. Quite recently pamphlets have been issued that call upon the people to serve notice on the authorities that their children will take no part in religious instruction at the schools. Blank forms for a notice of this kind are furnished gratis and delivered at the homes of the people. Dr. Zepler has even suggested that at the school exits pamphlets be distributed to the children in which they are to be warned against the humbug of religious instruction.

Naturally *agitation by word of mouth,* as it is carried on chiefly in factories, however, also by house-to-house canvass, is an important feature of the propaganda. A plain evidence of house-to-house canvassing was given at the withdrawals from the Church that took place in the court at Berlin: on some days during the previous year the street was choked, as before the show windows during the war, with persons who wanted to declare their withdrawal, and the records show that in some instances entire streets declared their withdrawal.

The propagandists for withdrawal build up their arguments not only from the war and the religious instruction of the state schools, but they add recently as a third feature of their agitation arguments based on the *church-tax.* The separation of Church and State provided by the new German constitution seems to be nominal; for in some states it has caused a church-tax to be imposed for the first time on such citizens as are church-members. In very

many localities a church-tax was levied for the first time on workmen who formerly had to pay only a small church-tax or none at all. This was caused by the enormous raise in wages. The levy of this tax afforded the agitators for withdrawal a most welcome theme for discussion. However, in discussing the tax they purposely spread false reports about exorbitant amounts that had to be paid for this tax, and their exaggerations had the desired effect. *E. g.*, in Wuerttemberg no agitation at mass-meetings or by means of pamphlets was as effective in inducing people to withdraw as a single false report about church-taxes that was spread among the workmen at the Daimler Works. At Halle, Hannover, Tangermuende there was on certain days a veritable flood of people rushing to the state office to declare their withdrawal from the Church. Dr. Lempp naively remarks: "The necessary increase of the church-tax, to which all state churches, I believe, are looking forward, superadded upon the growing misery of our nation, will most assuredly be followed by a material increase of withdrawals from the Church."

The Alliance of Monists has announced great plans for a still more vigorous propaganda. Congresses and meetings are to be held lasting a week, at which *Kultur* is to be discussed;[33] a central bureau of speakers is to be established; an academy of free thought is to be founded at Frankfort, for the training of Free Thought teachers and orators; Bruno Wille has issued a call for the organization of a German Kultur Party.

Dr. Lempp concludes his review as follows: "We see that we are face to face with an organized movement that must be taken seriously indeed, and that is going to inflict great damage on our Church and our entire nation in days to come. There is indeed no reason why we should lose courage; during the last two years our Evangelical Church has put to shame the prediction of all those who prophesied her ruin when once her state support would be withdrawn. It will be impossible to destroy our Church by this agitation for withdrawal, as long as the Gospel of Jesus Christ is alive in her. However, it is our duty to keep our eyes open and to defend our Church against her enemies to the best of our ability. Immediate measures of defense which we must adopt are public meetings and lectures and brochures, by which the arguments of our opponents are met. These measures are quite within our reach,

33) "Kulturwochen."

and experience teaches that they are efficient. The best measures of defense, however, will ever be indirect: faithful preaching and pastoral care, active charity, the strengthening of our sense of churchly domesticity and duty, and the creation of genuine congregational life. God grant that we may never grow weary of these tasks!"

Every sincere member of the Church will respect the above sentiments, and join the author in praying for their realization. It is, however, quite likely that ere long German churchmen will see that something else is required of them: true repentance of the wrongs of the past. The infidel propaganda which is now taking Germans by the thousands out of the churches operates with facts, and not only with fictions. The sins of the German state churches and of individual pastors in them are just as authentic as the sins of the Popes, and their psychological effect, too, is the same. Freethinkers, Monists, Socialists, *et id omne genus* could not score half their success, if the people were not convinced that these men have put their finger on real sores and blemishes in the body of the Church. It is the moiety of truth which they tell that does the real damage to the Church. In view of this it passes comprehension how men, otherwise enlightened and devout, can advocate the continuance of the old order, or view its abrogation with sorrow, alarm, and dismay, or retard the movement for the separation of Church and State in many ways. This feature in the present situation is to the outsider most disquieting. It would be rash to charge the German Church with having herself produced all the infidels, atheists, scoffers who are now heaping vile abuse and shame on her; but on the other hand it would be criminal leniency to exonerate the German Church from all blame for the existing state of affairs. German churchmen will not be fit for the real work of spiritual reconstruction, which is the plain program of the Church in Germany for the immediate future, until they have fully learned to know their former errors and malfeasances, and have begun to abhor and abominate them.

Churchmen in America should study with eager interest the sad evolution through which the German Church is passing; they may learn a salutary lesson from this study that will make them better judges of certain ominous movements in America.

# THE THEOLOGICAL OBSERVER.

## Prof. Christian Keyser Preuss,

President of Luther College, Decorah, Iowa, died suddenly at 2 o'clock, Saturday morning, May 26. The deceased, prior to the Norwegian merger, maintained intimate relations with many friends in the Synodical Conference. The undersigned heard him last at the unveiling of the U. V. Koren monument near Decorah, and still remembers the ringing words which he spoke on that occasion. That he entered the Norwegian merger was learned with sad regret by his friends at the time. D.

## Our Fathers Not So Much out of Date.

In the year 1871, at a meeting of our Western District, the question of advancing the standing of Synod's educational institutions came up for consideration. We cull from the minutes, p. 67: "Times have completely changed as to the demands made upon our ministry. . . . The doctrinal controversies waged with the sects are becoming more acute. To-day the mere claim that you have the Biblical doctrine will not suffice, — you must *prove* it. The Lutheran Church has awakened from her long sleep, has resurrected her old guns and turned them on the advocates of false doctrine. This has drawn fire from them. There are among them able gunners. . . . Without pastors who can dispel the sophistry of erudition — clouds of dust and mist — we cannot hope to prove victors; hence it is of the greatest importance to establish and maintain educational institutions of the highest standing. . . . If Luther had not been so learned a man and had not, by profound study, acquired a preeminent faculty for mature judgment, he could never have been the reformer of the Church. This he himself admits, stating that his faith would, without learning, have saved him from the devil, but without scholarship and the pen he could not have stood his ground, yea, vanquished his foes.

"An unlearned pastor can indeed guide his flock on the way to life, but he is not fitted to contend with scholarly opponents. Unless our Lutheran Church will do all within her power, not only to maintain her institutions of higher learning, but to advance their standing in every way, she cannot hope to hold her own, not to speak of gaining ground. And in contending for the truth a knowledge of the original Biblical languages is essential. At Pentecost the Holy Spirit bestowed the knowledge of languages in a brief time; *now* we must acquire that knowledge laboriously, but it is just as necessary to-day.

"Pastors must have a mind well schooled and excellently drilled, so that they can lay bare the most occult sophistries to the vision of the simplest Christian. And we must have efficient schools to produce men of that caliber. . . .

"The more colleges we have, the more of our young people we can hope to gain for them. We are continually lamenting the dearth

of proper men for our political or state offices. This could be remedied by properly educating young people of our faith and mind, and fitting them to fill even the most important public positions with credit and blessing." (Contrib.) PROF. A. W. MEYER, Winfield, Kans.

## Evolutionism = Infidelity.

Dr. L. S. Keyser goes on record (*Luth. Church Herald,* May 31) as claiming that an evolutionist who is a believer in the Scriptures is an extremely rare bird, in fact, he can be a believer only by a happy inconsistency; for evolution, rightly understood, is spontaneous development by inherent force. It is the denial of any force working upon matter from without, and necessarily rejects creation and miracle. "The destructive critics of the Bible are practically all professed believers in evolution. . . . Graf, Kuenen, and Wellhausen tore the Bible to pieces and tried to reconstruct its history solely because, as the good Book stands, it would not fit into their preconceived evolutionistic views. According to Dr. Geo. Henslowe's *Present-day Rationalism Critically Examined* the infidelity (called 'rationalism' and 'secularism' and 'materialistic monism') of Great Britain is 'professedly based on Darwinism.' And it is perhaps the most outspoken, brazen, and best organized infidelity in the world, having all the facilities for successful propaganda. Dr. Griffith Jones, of England, an advocate of evolution, refuses to accept the Bible at its face value, and remands most of its history to the realm of myth, legend, and folklore. In this country Prof. Leuba, a pronounced atheist, avows his belief in evolution." In Germany "the arch materialist Ernest Haeckel accepted the hypothesis of Darwin, and made it the basis of his crass views, even declaring that it was the duty of science to rid the world of its two crowning errors, belief in God and immortality. . . . Nietzsche . . . declared himself an adherent of Darwinism. . . . He died in an insane asylum! Read the pathetic story of his erratic career in Canon Henry Lewis' informing book *Modern Rationalism as Seen at Work in its Biographies* (published in London, 1913). . . . Camille Flammarion . . . everywhere in his book (*Death and Mystery*) rejects the solution of the problem of the future by the Christian religion, scoffing at it again and again. But . . . on page 25 he has this to say: 'Universal ignorance is the law of our mundane humanity from the days of its simian birth.' Page 28, referring to Auguste Comte: 'It was difficult to look at him without thinking of our simian origin. . . . Prof. James B. Pratt (in *Religious Consciousness: a Psychological Study*) . . . tries to account for religious experience in every way but the right way . . . and to discredit every real Christian experience by calling it the 'conventional' type. . . . But . . . on page 24, where he is speaking of the instinct of curiosity, he says: 'It is, in fact, one of the instincts of the race, inherited from our brute ancestors.'" Yes, scratch an evolutionist and discover an atheist. The facts in the case are such that any one professing evolutionism must show cause why we should not consider him an infidel. The *onus probandi* is on him. The case is similar to that of

being a Christian and a Freemason. The possibility of one individual being both rests on an inconsistency, but even as an inconsistency it is rare. It is more likely that the assumed form of Christianity is a hypocritical sham. At any rate, a genuine Christian is in bad company among evolutionists and Freemasons, and is horrified when he realizes the infidel character of his associations. D.

## U. L. C. in Argentina.

The Board of Foreign Missions of the Merger synods has appointed Dr. Chas. L. Fry its special representative for Argentina, S. A. The missionaries of the Board in Argentina are Dr. E. H. Mueller and wife, and Mrs. Anna H. Mueller. A permanent abode for the mission is to be secured at once, and the work in the Argentine field is to be pushed vigorously by stereopticon lectures which the new representative proposes to deliver throughout the U. L. C. D.

## Lutheran Foreign Missions.

George Drach, in the *Lutheran* (June 2), presents the following survey: —

| Board. | Fields. | *Missionaries.* | *Christians.* | *Income 1920.* | *Average per Conf. Member.* |
|---|---|---|---|---|---|
| United Lutheran | India, Japan, Liberia, British Guiana, Argentina | 152 | 92,600 | $575,722 | $ .73 |
| Norwegian Church | China, Madagascar, South Africa | 135 | 14,184 | 352,481 | 1.35 |
| Missouri | India, China | 31 | 2,631 | *95,000 | .15 |
| Augustana | China | 41 | 1,100 | 93,065 | .46 |
| Joint Ohio | India | 8 | †3,000 | *45,000 | .30 |
| Iowa | New Guinea | 43 | 6,024 | †40,000 | .30 |

* Budget for 1921. † Estimate.

"The Augustana Synod, in addition to its China Mission, furnishes missionaries and money for the mission-work of the United Lutheran Church, and the United Danish and Icelandic Synods do likewise." D.

## An Open Letter on Freemasonry to President Harding.

In "An Open Letter to His Excellency, Warren G. Harding, President of the United States," published in the April number of the *Christian Cynosure,* S. C. Kimball says very strikingly and truly: —

"You may ask why I did not address you privately instead of in an open letter. The reason is because my letter relates to Freemasonry. I am informed that your private secretary is a Freemason, and if that be so, my lifelong experience leads me to fear that my letter would go into the wastebasket instead of to your desk.

"It was a sublime spectacle when you laid your right hand on Micah 6, 8 and said: 'What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God? This I plight to God and country.'

"The papers affirm, and your public acts seem to confirm, the fact that you are what is commonly called a high Mason. I wish it were all a slander, but I have not a single well-attested fact to lend support to such a hope.

"You publicly and solemnly swore 'to do justly,' but if you have taken the secret oaths of Masonry, you have done injustice to your own Christian conscience, to your noble public record, to nine-tenths of your fellow-countrymen, whom all standard Masonic literature insultingly stigmatize as dogs, *cowans* (in Greek *kyan*).

"You publicly swore 'to love mercy.' Is it mercy to a self-respecting man to be initiated in due form in Ancient Craft Masonry? You may say: I was not subjected to those unspeakable indignities. Most likely, but that makes it all the worse, as you become the decoy duck of our country in rejecting Jesus Christ and worshiping Baal Peor, the god of Masonry.

"How can you love mercy and swear under the most horrid penalties to discriminate against all outside the Masonic Lodge? How can you walk humbly with God and in secret swear to uphold a system, the cardinal principle of which is that the Bible is on a level with the sacred books of all heathen religions? Did you walk humbly with God when you swore to uphold a system that purposely ignores Jesus Christ in its lower degrees and mocks Him with worse than pagan rites in its so-called higher degrees? Did you walk humbly with God when you assented to a religion that teaches regeneration by the coarse buffoonery of a secret lodge, instead of a new birth from heaven by the blessed Holy Spirit, and that mocks the resurrection of the dead by the raising of fabled Hiram Abiff by a secret lodge grip? By what use of words can a man swear to walk humbly with God, and at the same time in secret swear to uphold a system of worship that fundamentally rejects Jesus Christ and places every pagan religion on a level with Christianity?

"President Washington when a young man took some of the lower degrees of Masonry, but when he became a public servant, he practically abandoned Masonry and declared it was not agreeable to him to be addressed as a Freemason. The humblest citizen has a right to demand that the President shall set a good example. Membership in the Masonic lodge is inconsistent with the duties of the presidential office. The President is in duty bound to defend the equal rights of every citizen. The Freemason is sworn to show partiality in favor of a brother Mason.

"Moreover, the principles of Freemasonry are immoral. The prudent limits of this letter forbid me to give detailed proofs of this. Daniel Webster, one of the ablest lawyers our country has produced, declared that Masonic oaths should be prohibited by law. President John Quincy Adams said he could demonstrate that the oaths of Freemasonry were inconsistent with morality and the Christian religion. Your distinguished Baptist brother, Rev. Dr. Nathaniel Clover, of Boston, when taking the Royal Arch degree, came to the oath requiring him to support a brother Mason, 'right or wrong,' and

said: 'Gentlemen, I cannot take that oath.' He left the lodge and was a lifelong anti-Mason. The great evangelists David Nelson and Charles G. Finney were Freemasons, but when converted left Masonry with their other sins.

"You may brush aside my criticism as not worth your notice, but can you ignore the reasoning of Chief Justice John Marshall, Gerrit Smith, Thurlow Weed, Joseph Cook, and William H. Seward on the subject of Freemasonry? Does the withdrawal of a multitude of godly men from the Masonic lodge for conscience' sake not move you to repentance? Is it not worth your notice that Christian churches numbering millions of members peremptorily refuse admission to Freemasons on moral grounds? If a man is right, he can afford to stand alone against the world, but is it wise for a Christian man to defy the moral sentiment of mankind in support of a demonstrated evil?

"In discussing the merits of the League of Nations you offered an unanswerable objection that it would *bind* the United States *to do things the nature of which was entirely unknown.* Your declaration of that sound principle did much to keep us out of the League and to make you President. Please apply that logic to the man who in one night swears to obey the horrid oaths of thirty degrees of Freemasonry of which he is supposed to be wholly ignorant. The sad example of Jephthah and of blood-guilty, drunken Herod should warn us not to swear to do things purposely concealed from us.

"When you took your oath of office with your right hand on Micah 6, 8, it was equally on Lev. 5, 4, which declares it to be a sin to swear to do a thing hidden from us. Even if it were not positively forbidden in the Bible, common sense would teach us the sin of swearing to do an unknown thing. I sympathize most heartily with you in the deplorable situation into which you have been decoyed. The excitement of the banquet-hall, the flattery of admirers, the charm of exquisite music, and the generous 'dispensations' of the fraternity, all tended to throw you off your guard.

"The oaths of Freemasonry are like a fish-hook in the flesh. Escape is difficult, but not impossible. Satan can forge no bands that Jesus Christ cannot break. The oaths of Masonry disqualify a man for holding public office. They tend to paralyze our laws and to corrupt our courts and legislatures. The Freemasons kidnapped and murdered William Morgan, a veteran soldier and worthy citizen of New York, and successfully defied the laws of that great State so far as to shield those murderers from just punishment. That Freemasons shield their lawless comrades and defy successfully the laws of the land is too well known to require proof. Their oaths compel them to break the laws of God and man.

"I know, Mr. President, you are very busy just now, and can hardly afford in week-day time to investigate the oaths of Freemasonry which you are accused of having taken in a lump, but I suggest that you purchase of the National Christian Association, 850 West Madison Street, Chicago, Ill., an authentic copy of Masonic

oaths and employ your Sunday leisure hours in carefully reading them. As one of your supporters and admirers, I am not willing that your honored name should go down in history stained with such abominable oaths. Millions of your countrymen are daily praying that the blessing of Heaven may rest on your administration, and that you may be counted worthy to be ranked with Washington, Lincoln, and Grant." Surely, an excellent summary of the evils of Freemasonry, and an appeal, which because of its very objectivity, and the kindly sympathy that breathes through the entire letter, is worthy of close study. MUELLER.

## "Respect for Authority."

*America*, a Roman Catholic weekly, says in its issue of April 16, 1921: "As for Protestantism, it is, as its name implies, a protest, a negative. And a negative is nothing. Its very basis is the right of private judgment and the right of any one member to protest against the individual or collective judgment or opinion or belief of his fellows. A first principle of religion is respect for authority, and the first principle of Protestantism denying authority has long since accomplished the ruin of itself, and as it struggles in a death agony, Samson-like, it pulls down the ruin of the structure to crush its followers."

"Respect for authority!" Yes, but the right authority. In the first of his Ninety-five Theses Luther says that "our Lord and Master Jesus Christ" is the authority whom men should respect. In the place of this authority the Roman Catholic Church puts its "infallible" Pope, and modern Protestantism "Dame Reason," and thus *both* are accomplishing their ruin.

Over against the *sola Roma* and the *sola ratio* Lutheranism puts the *sola Scriptura, sola gratia, sola fides.* Private judgment and private interpretation are not identical terms. FRITZ.

## When a Man Is a President.

1.

The White House,
Washington. March 29, 1921.

MY DEAR MR. GOLD: —

On the occasion of the four-hundredth celebration of Luther's stand before the Diet of Worms, I think there will be general agreement that Luther's firm advocacy of unfettered opinion deserves commemoration as one of the notable contributions towards mankind's intellectual emancipation. Its fitting celebration will be a testimony to the fact that the world has, since his time, traveled far on the way to realizing his ideal of full individual liberty.

Very truly yours,
(Signed.) WARREN G. HARDING.

To Rev. Howard R. Gold,
Secretary National Lutheran Council.

(*Lutheran Church Herald.*)

2.

*The Catholic World* (May, 1921).

"The President of the United States not only sent his personal representative to the funeral mass at Baltimore, but as soon as he received the news of the Cardinal's death, wrote this appreciation [italics our own]: —

"In common with *all our people* I mourn the death of Cardinal Gibbons. His long and notable *service to country* and to Church makes us all *his debtors*. He was ever ready to lend his encouragement to any movement for the betterment of his fellow-men. He was the *very finest type of citizen* and churchman. It was my good fortune to know him personally, and I held him in the highest esteem and veneration. His death is *a distinct loss to the country*, but it brings to fuller appreciation a great and admirable life. . . ."

Which reminds us of the fact that this man Gibbons wrote something about the *Faith of Our Fathers* and several other things, which, if carried into execution, would not have been of remarkable service to our Republic. At any rate, Gibbons did not travel very far on the way towards realizing Luther's ideal of full individual liberty.

MUELLER.

## New Zealand and the Decree "Ne Temere."

The *Converted Catholic* (March, 1921) offers the following bit of news, which may be of more than passing interest: —

"Our readers will doubtless remember the recommendation of the Select Committee of the Legislative Council of New Zealand respecting mixed marriages and the Pope's *Ne Temere* Decree," says the *English Churchman* (November 11, 1920). "It was, in effect, that any one who would impugn the validity of marriages contracted according to the law of the land, or would stigmatize the issue of such marriages as illegitimate, should be liable to a fine of £100 or a year's imprisonment. The recommendation of the committee has been adopted by the House of Representatives and has now become law. In declaring that the decree of the Pope must not override the authority of the state, New Zealand has set an example which the mother country would do well to follow." The *Converted Catholic* adds the following comment: "Also the Federal Government of the United States, say we"; and closes the matter with "A Jesuit's View" on the recommendation, as set forth in *The Month* (October, 1920), from which we cite in part: —

"Now their aim is clearly to penalize the holding of the Catholic faith in regard to marriage. If their meaning only is that no one should question the civil effects of civil-law marriage, they are uttering useless words; no one does dispute the power of the state to determine the legal effects of the marriage contract. But to claim that the state should determine what is and what is not the Sacrament of Matrimony and what makes it valid in the sight of God — that is the rankest Caesarism to which no Christian can submit. Catholics will

regard such a view as *ultra vires,* and treat it as a dead letter, just as they now treat the religious import of divorce decrees." — Having caught both the point and the logic of the "View," the dazed reader is certainly entitled to the old, old question: Why is a Jesuit?

MUELLER.

### Our "Christian Nation."

"The difficulty to-day is that the multitudes are no longer attending the churches. They are seeking after pleasure. The automobile, the golf-links, the baseball games, the moving-picture shows have come in between the multitudes and the Church. This is very serious for America. — There are 27,000,000 of Protestant youths under the age of 20 in America to-day who are receiving no religious instruction" (some people believe that "Protestant" is derived from "protest," in the sense of "object" — ED.), "and there are 58,000,000 of people in the United States to-day who have no Church affiliation, neither Protestant, Catholic, nor Jewish." (Judge Wells, of New Jersey, quoted in the *Lutheran,* June 2.) That makes a partial crop of 85,000,000 irreligionists. But Justice Brewer said that ours is a Christian nation, and he was Judge of our Supreme Court, which is, of course, more than being just an ordinary judge in New Jersey. The most humiliating feature about this piece of statistics, which every hundred-per-cent. American is in duty bound to denounce as flagrantly unpatriotic, is that it comes after we have, with so much Christian fervor, passed the XVIII Amendment and the Volstead Act, and have immensely raised the moral character of our politics and public life by decreeing Woman Suffrage. It seems the better we become, the worse we get — just like the Pharisees of old. But perish the parallel! D.

---

## BOOK REVIEW.

**Eunice.** *C. M. Zorn.* Concordia Publishing House, St. Louis, Mo. 98 pp., 5×7½. $1.00, postpaid. Special prices to colporteurs.

This book is an adaptation from the German by the author's son, the Rev. H. M. Zorn, and is denominated in its subtitle as "Letters of a Fatherly Friend to a Young Christian Mother." There are twenty-three letters in all, and the general topic is the relation of a Christian mother to her children. The first letter addresses the young mother; counsel is given on many questions relating to her child as it develops from year to year, the last letter treating the mother's attitude over against her child's betrothal. Dr. Zorn in these letters handles many difficult subjects with literary skill, practical wisdom, and Christian scholarship. GRAEBNER.

**Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1920.** 173 pages; 75 cts.

The carefully elaborated tabulations in this book render it indispensable for any one who wishes to observe how Christian church-life works out in the Missouri Lutheran Synod. The present annual contains valuable new features, such as the map of parishes on p. 120, and the language table on p. 121. D.

**Die Psalmen.** Der Himmelspilger Kost und Rueste. Dem Christenvolke dargeboten von *C. M. Zorn.* 755 pages. $4.00. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.)

The half year which Christians who love a nervous style that arrests attention will spend in daily meditations on these practical, soulful expositions of the Psalms in German will be a continuous spiritual banquet. From the devotional view-point this book is the best that the author's prolific pen has produced. It offers an abundance of varied food, well prepared. D.

**The Religious Consciousness.** A Psychological Study by *James Bissett Pratt, Ph. D.* New York, the MacMillan Co., 1920. 500 pp., 5½×8½. $4.00.

Dr. Pratt, professor of intellectual and moral philosophy in Williams College, in this volume deposits the result of many years of research into the psychological side of religion. His treatment of the subject is strictly modern in the sense that he deals with religion as a purely natural phenomenon in human life. It represents the natural, or biological view of religion. Religion and religious experience are considered the result of entirely explicable psychical forces. Religion is recognized only as a natural property of man; supernatural religion is ignored. "Modern religious psychology would reduce all the varied expression of religion, whether Christian or pagan, to biology, that is to say, to commonly prevalent instincts and impulses. But strange as it may appear, the radical liberalistic psychology of religion denies that there is a distinct religious instinct; it denies that there is a personal God. In other words, it disavows the genuineness of religion." (Horsch, *Modern Religious Liberalism.*)

This attitude cannot fail to vitiate the presentation of the subject in every detail. Dr. Pratt defines religion as follows: "Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies." (p. 2.) Note that at the very outset, the subjective side of religion — "an attitude" — is stressed to the exclusion of the objective, its validity, which is throughout the book treated as an open question. Whenever this problem obtrudes itself, it is waved aside as non-germane to the general subject. As when on page 335 the question whether prayer is nothing more than a mind state, or whether there is an objective relation between the soul and "some sort of 'Higher Power,'" is dismissed with the remark that "this is for metaphysics rather than for psychology." Of course, Dr. Pratt admits that "if the subjective value of prayer be all the value it has, we wise psychologists of religion had best keep the fact to ourselves; otherwise the game will soon be up, and we shall have no religion left to psychologize about" (p. 336)—!

While the author does not enter upon the validity of religious experience, a few intimations which he gives may be of interest: "The psychologist of religion must remember that explanation through the Supernatural, though quite possibly true, is not psychology." (p. 63.) "A superhuman source of revelation, though something in which the philosopher may well believe, is not something which the man of science can ever

verify." (p. 63.) This, obviously, is reasoning in a circle, since the "man of science" is evidently presumed to be a man who accepts no testimony for the miraculous element of the Christian religion, for prophecy, for Christ's resurrection, nor for the miraculous effects of the Gospel on human character. As for deriving all our religious life from One personality, — as do those who believe that Christ is the Vine and they the branches, — Prof. Pratt suggests that "religion is as many-sided and inclusive as life. When we come to this realization, how pitifully narrow and unaccountably blind seem the various attempts that are always being made by enthusiastic and scholarly doctrinaires to deduce the whole of religion from some single human influence" (p. 121)! The utmost that Prof. Pratt will grant the modern man in the way of a reasonable religion is stated on page 308: "There is one kind of worship that is perfectly objective and sincere, and that is quite as possible for the intelligent man of to-day as it was for the ancient: — namely, that union of awe and gratitude which is reverence, combined perhaps with consecration and a suggestion of communion which most thoughtful men must feel in the presence of the Cosmic forces and in reflecting upon them." This, of course, is a religion which a Monist and even an atheist will readily subscribe to.

On its scientific side, Dr. Pratt's book is less satisfying even, if that were possible, than on its religious. Beyond the idea that religion is simply a biological phenomenon, like sensation or even digestion, his book sets forth no unifying principle for the classification of religious experiences. No scientific classification is attempted. Nor is the "Religious Consciousness" treated psychologically, but only states of consciousness, and these according to an artificial classification of data, as is revealed by a glance at the table of contents and many times confirmed by a reading of the book. That it will do damage where young students draw from it their views on matters religious cannot be doubted. It is a typical presentation of radical unbelief as taught in the college of to-day. That any one can obtain from this piecemeal study of religious phenomena a truly comprehensive view of religion as an object of study, is, of course, out of the question. To the careful reader, the agnostic attitude has again proven itself the enemy not only of Christian faith, but also of the scientific treatment of religion as a phenomenon of mind. GRAEBNER.

**Q. E. D., or New Light on the Doctrine of Creation.** *George McCready Price.* Fleming H. Revell and Co. 144 pp., 5×7½. $1.00.

In non-professional terminology the author, who is professor of geology in Pacific Union College, Lodi, California, discusses the various problems which enter into the evolutionary view of origins. He marshals the most recent discoveries in radioactivity, in energetics, in histology, and in Mendelism, making out a formal Q. E. D. for the old-time doctrine of a real Creation, as recorded in Genesis, without any minimizing or qualifications whatever. He shows, in the concluding chapter, that the prophecy of Peter, 2 Pet. 3, 3—7, has an accurate fulfilment in the religio-scientific theories of these "last days," and of the characteristic methods of reasoning employed in the presentation of the modern popular doctrines of the evolutionists. GRAEBNER.

**Encyclopedia of Religion and Ethics.** Edited by *James Hastings*. With the assistance of *John A. Selbie, M. A., D. D.*, and *Louis H. Gray, M. A., Ph. D.* Vol. XI: Sacrifice — Sudra. 916 pages. $8.00. (Charles Scribner's Sons, New York City.)

To save space for what our readers will most likely regard as essential to their interests, this account must omit all references to articles dealing with the religion, ethnography, and geography of the peoples of India, China, the American aborigines, and with Mohammedanism. It is necessary, first, to obtain some conception of the range of subjects treated in this volume. The articles of outstanding importance are, as in the preceding volumes, of composite authorship. There are twelve of these: Sacrifice (40 pages, 10 contributors), Saints and Martyrs (34 and 11), Salvation (42 and 9), Scapegoat (4½ and 2), Secret Societies (among pagans and rude peoples; 20 and 4), Sects (38½ and 8), Serpent Worship (24 and 3), Sin (42 and 15), Slavery (35½ and 6), Soul (30 and 10), State of the Dead (37 and 11), Stones (12 and 4). — Contributions in which the element of Christian doctrine predominates are offered on Sacrilege, by J. S. Reid; Sanctification, by R. H. Coats; Satisfaction, by R. S. Franks; Schism, by H. W. Fulford; Seven Deadly Sins and Seven Virtues, by A. B. D. Alexander; Shame, by E. S. Ames; Shekinah, by J. J. Price; Shewbread, by W. H. Bennett; Slander, by J. M. V. Hope; Sobriety, by R. L. Ohley; Sodomy, by G. A. Barton; Soteriology, by T. B. Kilpatrick (this single article of 30 pages is the best of any of the dogmatic synopses in this book); Divine Sovereignty, by A. E. Garvie; Holy Spirit, by B. B. Hoyle; Spirituality, by D. Fyffe. — Historical aspects of the Christian religion, and movements that have appreciably affected the life and work of the Christian Church, are presented in the following articles: Sadducees, by G. H. Box; Latter-day Saints, by I. W. Riley; Salvation Army, by W. B. Booth; Samaritans, by W. J. Moulton; Samosatenism, by H. J. Lawlor; Sanhedrin, by I. Abrahams; Satanism, by E. S. Hartland; Skeptics, by J. Burnet; Skepticism, by L. de la Vallee Pussin; Scholasticism, by S. H. Mellone; Scribes, by J. Moffat; Second Adventism, by S. J. Case; Secularism, by E. S. Waterhouse; Seekers, by R. M. Jones; Semi-Arianism, by F. J. F. Jackson; Semites, by G. A. Barton; Simony, by A. J. Maclean; Slavs, by M. A. Czaplicka; Socialism, by S. A. Mellor; Societas Perfecta, by J. N. Figgis; Socinianism, by W. M. Clow; Solemn League and Covenant, by A. Lawson; Sophists, by R. D. Hicks; Southcottians, by W. T. Whitney; Speronistae, by J. B. Mullinger; Spiritism and Spiritualism, by F. C. S. Schiller; Sponsors, by G. H. S. Walpole; Stations, by A. J. Maclean; Stedingers, by H. B. Workman; Stigmata, by H. Cowan; Christian Student Movement, by N. S. Talbot and H. Martin; Sublapsarianism, by James Orr; Subordination, by H. D. A. Major. — Very informing and critical biographical articles are offered on Savonarola, by E. G. Gardiner; Schleiermacher, by W. B. Selbie; Schopenhauer, by E. S. Haldane; Seadiah, by H. Malter; Seneca, by A. C. Pearson; Shammai, by J. Abelson; Henry Sidgwick, by E. E. C. Jones; Simon Magus, by G. N. L. Hall; Socrates, by J. Burnet; Sophocles, by L. Campbell; Herbert Spencer, by H. Elliot; and Spinoza, by E. E. Kellett. — Philosophic concepts, psychological phe-

nomena, sociological questions are treated in articles on Science, by J. A. Thompson, Scottish Philosophy, by W. L. Davidson; Sensationalism, by T. Rees; Sense and Sensibility, by J. A. Hyslop; Sex, by R. C. Punnett; Sociology, by L. T. Hobhouse; Solidarity, by E. Ehrhardt; Solipsism, by R. F. A. Hoernlé; Space, by G. J. Stokes; Spontaneity, by J. H. Hyslop; State (political), by C. D. Burns; Stoics, by E. V. Arnold; Subconsciousness, by J. L. McIntyre; Subjectivism and Subjectivity, by W. B. Selbie; Substance, by J. Lindsay; and in the group of articles by eleven different authors that involve the concept of self (self-assertion and self-subjection, self-consciousness, self-culture and self-discipline, self-expression, self-love, self-preservation, self-realization, self-respect, self-righteousness, self-sacrifice, self-satisfaction). — Ethical and religious view-points are exhibited even in such seemingly trivial subjects as Saliva, Salutations, Ships and Boats, Shoes and Sandals, Skin, Sky and Sky Gods, Smoking, Staff, Stone Monuments, Storm and Storm Gods, Strangers, etc. How social and economic evolutions affect religion and ethics can be seen, *e. g.*, in the articles Settlements, Strikes, and Struggle for Existence. Of course, the mere enumeration of a series of articles and authors will mean very little to the average reader, but it will aid the student who observes from this scheme both what has been embodied in, and what has been omitted from, this encyclopedia, to understand somewhat the guiding principle, the scope, and the intended emphases of the editors. — The dominant spirit throughout the volumes of the E R E that have been published so far has been that of exhaustive historical research by what our age is pleased to call scientific. The present volume is no exception to the rule. There is a vast amount of information collected for it and conveniently classified which no other work offers. The evident aim of the compilers and editors has been to present in a comprehensive survey all that is known on a given subject. References are carefully given, to enable the student to test the validity of statements and to carry on further research. The value-judgments and findings of the author not infrequently betray skepticism, and even though they are put forward in a tentative way, are unfavorable to belief in the positive truths of Bible Christianity. To give an example, E. O. James says on primitive sacrifice: "Hitherto the institution had been usually regarded as of divine appointment, since from Gen. 4, 3—5 and Heb. 11, 4 it appears that the divine authority sanctioned Abel's offering, and considered it, by faith, more acceptable than that of Cain. It need not, however, follow on theological grounds that the ordinance is of divine origin because it is said by faith Abel's offering to Jahweh was a more excellent sacrifice than that of Cain. For the Jahwistic writer treats sacrifice as a natural institution, an instinctive mode of worship, while the priestly creation-document ignores the existence of the rite altogether. But such a theory of the origin of sacrifice hardly harmonizes with the present tendency of historical theology or of the science of religions. To-day the divine origin of religious institutions is sought in the ever-developing minds of men rather than in sacred tradition." T. B. Kilpatrick writes on the Christian view of Salvation: "This article does not intrude into the domain of exegetical or doctrinal theology. It attempts to follow, through the history of Israel and through the period covered by the New Testament, the

experience of salvation. The point of view from which it has been written, as well as the conclusion which it seeks to establish, is the unity and continuity of the experience, as well as its vital and growing quality. . . . The fact presented to our view in the synoptic gospels is a religious experience, possessed by a group of persons, gathered round the central figure of Jesus of Nazareth. In seeking to realize what that experience was, all the difficulties beset us which belong to the problem of life. If Christianity were a mosaic of ideas and practises, the work of understanding it, though toilsome, would be comparatively simple. But Christianity is, primarily and ultimately, life; and to penetrate to its secret needs more than tabulation and classification of details. This, at least, is true, that life begets life. There were religious life and experience in Israel before Jesus gathered His disciples about Him. It is certain that neither to His consciousness nor to theirs did the life and experience which they possessed present themselves as marking a breach with the past. They did rejoice in what they regarded as development, or even transition, into a new religion of saving powers. But they would have rejected with horror the suggestion that they were founding a new religion, or were abandoning the highway of salvation, trodden by patriot and martyr, saint and seer, of Israel's lineage. . . . The experience was intensely individual. — It is difficult to remember, when reading the synoptic gospels, that we are watching the beginning of a great world movement, which gave rise, in its development, to vast intellectual systems and huge ecclesiastical apparatus. In these stories we seem to be concerned only with a man among other men. And, indeed, this is precisely where the point of interest does lie. Let apocalyptic revelation lie over. Let Christology wait. Meantime, see what one Man made of other men. The beginning of Christianity was not a 'mass movement.' It was personal contact of individuals with Jesus and, later, of individuals with other single sóuls. The gospels are largely made up of 'cases.'" Thus the presentation goes on for pages; it is salvation, as we are wont to study it in soteriology, the individual appropriation of Christ by the believer. Ultimately, Jesus emerges in this presentation as the crucified Redeemer, and the message of salvation is the Word of the cross. But the element from which Jesus saves, sin and guilt, should be much more forcibly brought out; the vicarious satisfaction of Christ as the basis of the life which the author declares Christianity to be is not presented, and the text which exhibits every element of the author's definition of salvation, Gal. 2, 20 ("The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"), has not been exhausted for the author's treatment of his subject, as it should have been. We regret that we have to forego further mention of details. — 170 scholars have made contributions to this volume; of these 126 are British, 27 American, 5 French, 3 German, 2 each, Canadian and Esthonian, 1 each, Dutch, Belgian, Hindu, Italian, and Japanese. The work is of thoroughly British scholarship, or some will likely say, Anglo-Saxon scholarship, to include the Americans. The foreign contributors are a mere garnishing for this intellectual feast. Two women are among the contributors, six Jews, and one Lutheran, Dr. Youngert of Augustana Seminary, Rock Island. D.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

GENERAL LIBRARY
OCT 2 1921
UNIV. OF MICH.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I.—August-September, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

PROF. W. H. T. DAU, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.


## CONTENTS.


| | PAGE |
|---|---|
| The Vatican and Diplomatic Relationships | 225 |
| The Reestablishment of the Christian Church in Germany | 234 |
| Why the Name Lutheran | 249 |
| The Freer Manuscripts and the Oxyrhynchus Papyri | 255 |
| The Road to Success, or Self-Improvement | 259 |
| The Theological Observer | 270 |
| Book Review | 281 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "Aug. 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. AUGUST—SEPTEMBER, 1921. NOS. 8 & 9.

## The Vatican and Diplomatic Relationships.

PROF. TH. GRAEBNER, St. Louis, Mo.

There are at present thirty-one countries represented by embassies and legations at the Vatican, and the *New World* (Chicago, Roman Catholic) boasts that "the diplomatic influence of the Holy See is the greatest in the history of the Church" — a statement which can only refer to the extension of these diplomatic relationships and not to the exercise of actual temporal power involved. However, it must be conceded that the Curia has scored heavily during the political upheavals consequent upon the war. When France renews relations with the Vatican, — as now seems certain, — Italy alone, of all the principal countries of Europe, will be without a representative accredited to the Papal Court. A Catholic News Service dispatch of April 1 says: —

"The Vatican is in diplomatic relations not only with all of the great Catholic countries and most of the principal Protestant states of Europe, but has established at least semiofficial intercourse with Turkey, Japan, and China. All of the states which have arisen since the war — Poland, Czecho-Slovakia, and Jugo-Slavia — have exchanged diplomatic representatives with the Holy See. Every country in South America, most of the Central American republics, and Haiti and San Domingo have legations at the Vatican. Canada is represented by Great Britain, whose temporary representative has been made permanent."

The British envoy was sent to the Vatican five years ago on a mission which was intended to be "strictly temporary," its object being "to congratulate the Pope on his election [!] and to keep him informed respecting British policy during the war," as the press announcements read at the time. When no longer needed for this purpose, the representation was to come to an end. But it is two years and a half since the war ended, and the envoy is still at

the Vatican. British opinion was never favorable to this move, which was made without the authorization of Parliament, and protests have recently been heard which call for a cessation of these official relations. The *Churchman's Magazine* says that the situation is "entirely contrary to the democratic principles which are supposed to prevail in Great Britain," and continues: —

"Moreover, the Prime Minister was recently asked about the matter in the House of Commons, and he affirmed that this unconstitutional traffic with the papacy would be maintained. He also intimated that in his judgment the mission had the approval of the nation.

"To convince the Prime Minister that this is not so, the United Protestant Council is making an appeal for the signatures of loyal British subjects to a petition for the withdrawal of the envoy, and for the following, among other reasons:

"1. Because it is contrary to the Constitution of this Realm as expressed in the Bill of Rights that the Sovereign shall hold communion with the Pope of Rome.

"2. Because the envoy is himself a Roman Catholic, and is therefore bound to place the policy of the Roman Curia above the interests of Great Britain.

"3. Because he has accomplished nothing for the political welfare of this country.

"4. Because, on the contrary, during the time that this envoy has been supposed to be influencing the Pope on behalf of England, the Pope's agents — bishops, priests, and people — have been displaying hatred of Britain, and working for her injury in Ireland, Canada, Australia, and wherever else they had the power.

"5. Because at a critical period of the war the interference of the envoy caused serious trouble, which embarrassed our relations with France, put us in a false position in the eyes of Germany, and might have had fatal consequences.

"6. Because by maintaining this mission our Government recognizes the false claims and pretensions of the papacy, gives a favored position to the Romish system which it accords to no other religion, and thereby deliberately insults the loyal Protestants of the whole empire."

The five new countries to exchange diplomatic representatives with the Vatican are Czecho-Slovakia, Poland, Switzerland, Roumania, and Jugo-Slavia. In addition the legations of Peru, Chili, Brazil, and Prussia were raised to the rank of embassies. The representative from Prussia has the title of German Ambassador to the Vatican. The five countries which now have diplomatic representatives at the Vatican with the rank of ambassador are Peru, Chili, Prussia, Brazil, and Spain. The other countries represented with ministers are Argentina, Austria, Bavaria, Belgium, Bolivia, Columbia, Costa Rica, Czecho-Slovakia, Ecuador, Germany, Great Britain, Haiti, Honduras, Monaco, Nicaragua,

Holland, Paraguay, Poland, Portugal, Roumania, Russia, San Domingo, San Salvador, Jugo-Slavia, Hungary, Uruguay, and Venezuela.

Each of the appointments was heralded to the American public by special cable. The following is a characteristic dispatch of the N. C. W. C. (Roman Catholic) news services: —

"EUROPE'S DIPLOMATS GATHER AT VATICAN.

"Rome, August 1. — Two more have been added to the long list of ministers accredited to the Vatican: Count Somszich, the first Hungarian minister to the Holy See, recently appointed, was received Monday; and Dr. Jonescu, the new representative from Roumania, was received in formal audience on Thursday, when he presented his credentials. There was the usual ceremonial and private conversation with the Holy Father, after which Dr. Jonescu visited Cardinal Gasparri, Secretary of State, and then went to St. Peter's to venerate the Tomb of the Apostles.

"Monsignor Natale Gabriel Moriondo, O. P., Bishop of Cuneo, has been named apostolic visitor to the new republic of Georgia, and departs about the middle of August for Tiflis, where he will reside. Monsignor Moriondo was formerly superior of the Dominican mission in Constantinople, and was consecrated in that city on July 5, 1914."

*The New World*, August 13, 1920.

The successes of Vatican politics in Poland were frequently set forth in Roman Catholic cable letters, the good news culminating in a dispatch of February 6 (1921), which stated that the Polish diet had adopted on that date a resolution prescribing for the Polish president two qualifications — he must be a native of Poland, and he must be a Roman Catholic. In a letter to the *Lutheran* (Philadelphia), Rev. Dr. J. A. Morehead, commissioner of the National Lutheran Council in Europe, wrote (May 5, 1921): —

"When Poland came to adopt a constitution, articles were proposed which indicate the policy of the Vatican where it has the power. We go into details concerning the situation in order to set before our readers in specific form the present-day Roman doctrines of temporal supremacy. In America our religious liberty would not last long if an opportunity to restrict its present privileges is given.

"In the constitution of the Polish state — heretofore merely a project — the two articles referring to the Church read as follows: 'Art. 117. The Roman Catholic Church, to which the majority of the population of Poland belongs, takes the first place. She rules by her own laws. The relation between this Church and the state is consolidated by a Concordate with the Pope. Art. 118. The question of the relation between the other confessions and the state will be settled by a statute law after hearing the suggestions of the different delegates.'

"The leader of the Roman Catholic party is a papal fanatic, who gives his views of the Protestant churches as follows: 'The Protestant "so-called" churches are "church unions," which are compelled to submit

their statutes to the minister for registration. The Roman Catholic Church alone is a Church in the full sense of the word, and has its own legislation.'"

Dr. Morehead believes that the Protestant world should be thoroughly awake to the present activity of the Vatican's representatives among the various states. "Their success in Europe will embolden them everywhere, and Protestant America will be confronted the sooner with a class problem of unparalleled proportion, unless something is done to support the liberties of religious minorities in Europe."

The *Lutheran* editorially, in commenting on this letter of Dr. Morehead's, points out the method consistently followed by the Roman Curia during the after-war period: "Finding certain states in the throes of revolution, where a very small help or hindrance will determine national permanency or destruction, the representatives of the Vatican make the best bargain they can — not for the individual constituencies of the people, nor for the interests and desires of the state, but for the power of Rome as a great ecclesiastical empire."

The increase of political power which the Pope gained in Germany during the war and after is a case in point. The Vatican has had a nuncio in Munich since 1785. A second nunciature was established at Berlin last year. A clear-visioned writer in the *Reichsbote* (Dr. W. Dreising) makes this comment (June 18): —

"And what does this nuncio signify? In plain words, the nunciature means an absolute supervision (*Beaufsichtigung*) of Germany by Rome. No political measures that even remotely affect the interests of Catholics will hereafter be taken without the *placet* of the Pope. Of course, Rome is too shrewd to give and withhold publicly its opinions, but the fact remains as stated. And the worst of it is that the Roman censorship will insensibly be extended to German liberty, German law, German scholarship, while the Evangelical Church will be reduced to the *niveau* of a sect. Incredible though it may seem, I have received from Evangelical clergymen, to whom I expressed these fears, the answer: 'The nuncio, — oh, we shall get rid of him again!' Really? Oh, how little these people know Rome! What rivers of blood flowed during the Thirty Years' War that we might get rid of Rome, — and in vain. No, our poor fatherland will never again be delivered from the nuncio and the terrible hand of Rome. We lost the World War May 15" (the date of the nuncio's appointment to Berlin). "Everything imposed upon us by the Entente can be restored, repaired, though it take a century; but the establishment of the nunciature can never be redeemed."

As a matter of fact, these papal legations in Protestant countries have, since the Reformation, been termed Missionary Nun-

ciatures, their object being the restoration of Roman ascendancy. In Bohemia and Poland this work was very thoroughly done, and the establishment of the office in Munich was the reply of the Vatican to the attempts made by Bishop Hontheim of Treves and of the Congress of Ems to establish a national Catholic Church for Germany.

In the United States, the efforts of the hierarchy to worm itself into a quasi-official relation to the National Government have in recent decades been crowned with considerable success. We have had field-masses, with official representation of the military, we have had the Pan-American Mass on Thanksgiving Day, and the annual recurrence of New Year receptions of Cardinal Gibbons at Washington. To this latter affair the name "Cardinal's Day" has been quite generally applied. Some years ago the *Christian Herald* contained an article by Prof. Dau commenting on Cardinal's Day, which stated the Protestant attitude over against this institution so excellently that we cannot, in this connection, forbear quoting from it. The salient portion of this article reads: —

"Now here comes the oldest American cardinal, oldest in years and office, and sets up his own New Year reception at our capital, and is delighted to see that in a manner his claim to recognition as a sovereign, 'a prince of the blood,' is granted; for some persons of official rank are there to greet him. They may persuade themselves, but they will not persuade millions of their fellow-citizens, that they came merely to greet a kind old gentleman or a personal friend, or to honor a great man. Mr. Gibbons has come to Washington not as Mr. Gibbons, but as the leading prelate of the Roman Catholic Church in the United States. He and his people have noticed the presence at their 'Cardinal's Day' not of Mr. A., but Cabinet Member A.; not of Mr. B., but Ambassador B.; not of Mr. C., but of Justice of the Supreme Court C.; not of Mr. D., but of General D.; not of Mr. E., but of Admiral E.; not of Mr. F., but of Senator F.,; not of Mr. G., but of Representative G., etc. None of these gentlemen, we imagine, would have gone to Baltimore to attend Cardinal's Day; therefore the accommodating Cardinal comes to Washington. The prophet has not risked calling the mountain to him, and has discreetly elected to go to the mountain. Moreover, this is preferable, because Baltimore is not the capital, while Washington is.

"Our officials and statesmen have our sympathy if they must attend these functions. If they imagine that their presence on Cardinal's Day or at a Pan-American mass is for any other purpose than stage effect and Catholic *renommée*, and that by far the greater portion of their intelligent and fair-minded fellow-citizens view their action in any other light, they are mistaken. Nor will the hue and cry about Protestant bigotry, violation of personal liberty, unwarranted constraint, and all that sort of thing, which is raised by Catholic papers and reechoed by a servile press whenever some one criticizes these sinister acts of the Roman hierarchy, deceive

any one who has watched the trend of Roman Catholic ambition in our country. It is not the critics of these affairs that are trying to constrain any one, or else we shall have to find unwarranted constraint in our Constitution. If there is any real constraint attempted in this matter, it must come from the other side."

Now, every encroachment of the Roman hierarchy in this country upon the forbidden ground of politics has had but one ulterior aim — the recognition of the Pope as a temporal ruler. Stone has been laid upon stone in the arch, of which a papal legation at Washington is to be the keystone. And it seems as if the present is deemed the acceptable time. A "closer union" between this Government and the head of the "great body of Catholicism" is being advocated. National interests are pleaded for American representation at the Vatican. President Harding has been "sounded." Mr. Egan, ex-minister of the United States to Denmark, "may be America's first minister to the Vatican." We are quoting from Associated Press dispatches. Catholic expressions, both in the official press and from the public rostrum, pointing out the advantages which will accrue to America from such an arrangement, have multiplied of late. Much is made of England's representation at Rome, as evidence that even its "Protestant bias" could not prevent Great Britain from recognizing the fact that "the Vatican is the world's greatest religious and moral influence." (*America,* a Jesuit weekly.) The National Catholic Welfare Council has sent out a dispatch bearing on the possibility of Washington's being the meeting-place of an international congress which is to discuss an "association of nations." Accepting this report as true, the dispatch says: —

"From this point of view the position of the Pope is one of commanding importance, and his approval of an association of nations which is to direct by moral rather than military force international activities would have great weight. And if the United States is to take the lead in the formulation of the broad general principles upon which the proposed association of nations is to be founded, the assumption is that exchanges of views between the President and the Vatican would be facilitated by the appointment of an American Minister to the Holy See without in any way transgressing upon the American ideal of complete separation of Church and State. The action of France has already pointed the way."

The Apostolic Delegate himself, John Bonzano, in a speech delivered at Quigley Preparatory Seminary, Chicago, last year, said: —

"And not the multitudes only are looking to the Pope for assistance; the rulers of the earth are beginning to see that without his aid they are

powerless in face of the present situation. They are at last giving heed to the call of the Psalmist: *'Et nunc, reges, intelligite; erudimini, qui judicatis terram.*"

"The heads of the new nations — those which have come into existence through the great upheaval — are seeking to establish relations with the Holy See. For even at the birth of their national organization they are wise enough to understand that they need the influence of the Holy Father if they are to live and prosper.

"But the older nations also are coming to see the light; they have learned through the bitter experience of war what they had forgotten in the pleasant days of peace. They acknowledge that there can be no thorough restoration of order and no permanent security of peace except through the cooperation of him who represents on earth the Prince of Peace."

In this way the Catholic masses are prepared to give, when the opportune moment comes, the weight of their numbers to the demand that diplomatic relations be established between the White House and the Vatican.

While evidently ready to support a new understanding between nations, such as the Republican platform calls for, the hierarchy has by no means remitted its efforts to employ the League of Nations (of the Versailles peace) as a leverage to obtain for the papacy recognition as a sovereign state. The partiality of the Roman See for this union of *entente* nations was very evident from its first organization. When the Italian delegates withdrew from the Peace Conference while the foundations for the League were being laid, the Vatican was "deeply concerned" (press dispatch from Rome, April 24, 1919). The interest which the hierarchy has in the League was set forth in 1920 by Senator Sherman of Illinois, who gave a warning that the League of Nations may end the separation of Church and State and bring the civilized world under the dominance of the Vatican. The Senator said: —

"From an early age the occupants of the Vatican have believed in the inherent right of papal authority to administer civil government, and I fail to find recorded in the course of papal claims of later dates any renunciation or disavowal of the doctrine.

"Of the original 32 nations signatory to the proposed league, 28 are Christian; 17 are Catholic nations, and 11 are Protestant.

"The sway over these people, their implicit faith in the infallibility of the head of this great religious organization, is supreme. I cheerfully bear witness to its steady opposition to a socialistic state, disorder, and Bolshevism. But the head of the Church proclaims and teaches his infallibility.

"Shall the United States commit itself to the mercy of a power from which our ancestors delivered us?

"The Vatican is a most earnest advocate of the covenant of the League of Nations. On March 16, 1919, President Wilson conferred with the Vatican at Rome. The Pope among other things said, referring to the League of Nations: 'President Wilson put the matter so clearly that my doubts began to melt, and before our interview closed, I agreed with him on the main outlines of his plan.'"

Then adds the Senator ironically: "Miraculous conversion of the deep traditional wisdom of the Holy See!"

As recently as March 11, 1921, the *New World* of Chicago (Catholic) brought an inspired message from Geneva, dated February 25, to this effect: —

"The *Courier de Geneve* of February 5, 1921, publishes a letter sent last December by the Nuncio at Berne to the President of the Swiss Confederation with regard to the intervention of the League of Nations in favor of the Christians of Cilicia. The paper sees in this step an act of official recognition and approval of the League of Nations by the Holy See, and believes that this attitude of Benedict XV will be an encouragement to all Catholics to give it their support.

"The paper regrets that the Holy See was not invited at the very beginning to form part of the League of Nations and that it has no representative there, and expresses the hope that the heads of the League finally will realize the error committed in excluding from the new organization an authority which enjoys such universal consideration and veneration as the Pope."

The Roman Curia has scored heavily since August 2, 1914. Not since pre-Reformation days has it been permitted to surround itself with so many representatives of the nations. There is, indeed, a fly in the ointment. These ambassadors and ministers represent, at least in great part, countries which have with the expenditure of much blood and treasure purchased religious freedom, but, then, the memory of men is short, and — does not the League of Nations, or some other association of nations hold out to the Curia a promise of obtaining, by a skilful balance of national hatreds, fears, and jealousies, that which cannot be gained by direct influence on peoples and governments? And is there not a possibility that even the League is a means which will only temporarily be utilized as a leverage, and that in the recesses of the palace on Mons Vaticanus plans are being laid for world-conquest through new wars and revolutions?

Dr. Jaeger of Bethel in the Bielefelder weekly *Licht und Leben* has uttered some prognostications on this point which are worthy of our attention. The Evangelical house of Hohenzollern, Dr. Jaeger reminds us, has been excluded by the League from the throne of Germany, and this exclusion is to be a permanent one.

On the other hand, nothing is said in the treaty which would prevent the Catholic house of Hapsburg from mounting that throne, or the throne of a Germany united with Austria. Dr. Jaeger then continues: —

"A Catholic Germany under Hapsburg rule would constitute a nucleus for a Europe constituted on new lines. In the East there would be the State of Greater Poland, consisting of Posen, West Prussia, East Prussia, Lithuania, White Russia, and Galicia. This Greater Poland is to be ruled by another Hapsburger, Archduke Stephen. Its actual ruler would, of course, be the (Polish) Jesuit General, Ledochowsky. There is even now a movement looking to the reestablishment of the old Austrian monarchy. The *Petrusblaetter* and *Koelnische Volkszeitung* have suggested that Lower Austria with Vienna would be the economic nucleus for a union of the Danube countries, *i. e.*, of Czecho-Slovakia, Hungary, Roumania, and the Croat-Slovenian state. The population of this new bloc would be preponderatingly Catholic, Roumania at least under a Catholic dynasty. This Donaubund, too, is to have its Hapsburgian head, at Vienna. In France a restoration of diplomatic relations with the Vatican is hoped for. The great French generals, Foch, Joffre, Castelnau, have received their training in Jesuit schools. The house of Bourbon is closely related to Hapsburg, Empress Zita being herself a Bourbon. There is here the possibility of a Catholic monarchy of the West. Belgium is thoroughly clerical, so far as it is not socialistic. A Catholic restoration in France would inevitably result in a similar change in Italy. In Spain there is even now a Hapsburger scion on the throne. *A United States of Europe under papal dominion*, that is the possibility which the League of Nations convention in Switzerland has revealed to us. But the papal aspirations are not limited to a European league. Beyond the seas, in South and Central America, a complex of states, Spanish-Portuguese in language, Catholic in religion, is rapidly coming to the front. Through papal mediation, the leading states, Argentina, Brazil, and Chile, have formed the so-called ABC union. Papal diplomacy is now endeavoring to extend this organization so as to include all South American states, and this solid bloc, the so-called Latin Union, which will extend to the southern boundaries of the North American states, will not fail to maintain some kind of organic relation to the European. From South America the threads run over to Japan, and quite recently the Vatican has greatly strengthened its relations to the Near East, — relations which may exercise a deciding influence in a coming conflict of the Catholic League with the Anglo-Saxon world. World-wide, bold schemes, maintained through every change and accident, and approaching their realization! Will the Anglo-Saxon nations succeed in opposing them? Will a world-wide revolution bring them to ruin? God knows. His will be the decision."

The *Freikirche*, from which we have translated Dr. Jaeger's paragraph, adds the comment: "These prognostications are, it is true, based only on supposition. But, for all that, they must not be dismissed by a wave of the hand. The Pope is pursuing his

plans with iron will and unremitting persistence. And he has his obedient servants in every part of the world, — more than two hundred million."

That world-dominion is the hope of the Vatican, who can doubt? What will be the outcome? God knows, — His will be the decision. But we would add, — He has decided. If we read Scripture and history aright, Antichrist was forever dethroned through the work of Martin Luther. Never again will he be able to crush out the light of the Gospel — for this is his aim, and temporal dominion only a means. Never again will he tyrannize over the body of the Christian Church. But what contests must be fought that our Evangelical liberties may be preserved, what rivers of blood may flow before the plottings against the Lord and His Church will be defeated — who can tell? *Das Reich muss uns doch bleiben.*

---

## The Reestablishment of the Christian Church in Germany.[1]

Prof. J. T. Mueller, St. Louis, Mo.

It is with a feeling of deep commiseration that one peruses the six brochures mentioned below. As we laid them aside, we were reminded of a scene which once left an equally painful impression on our mind. It was in a sanitarium, and more particularly, in a ward arranged for those who were writhing in the dreadful final stage of tuberculosis. Through the narrow aisles we passed, between beds and cots, amid groaning and gasping, and endless hacking and flowing of blood, which the nurses tried in vain to check, until we came to the bedside of a young sufferer — a lad from "over there," where in trenches and shell-holes and by ceaseless exposure he had contracted the disease which now had wasted his strength. There was little that he could say between fits of coughing and spitting of blood, but what we understood was this: "Oh, pastor, I am gaining strength. I sleep better, and I am having a better appetite; *and now a friend has sent me some medicine, which the boys slipped through to me, and they say that medicine will cure any case of tuberculosis.*" In spite of this

1) *Wie verfassen wir die Kirche ihrem Wesen entsprechend? Die staatsfreie Volkskirche. Was nun? Eine christlich-deutsche Zeitbetrachtung.* Von Dr. Theo. Kaftan. *Von Innen nach Aussen.* Von Dr. Ph. Bachmann. *Ecclesiola in Ecclesia.* Von Dr. Gerh. Hilbert. *Die babylonische Verwirrung.* Von Herb. Brakebusch.

apodictic assertion the writer broke to him the bread of life as to one just about to set out on his last, far journey. And during that night the young soldier boy died.

The writers of the above-named pamphlets have led us through the ward of suffering, pain, and hopelessness. We should never have believed that the trouble could be so great, the sickness so quite unto death, and the case of the patient so distressingly hopeless. But it must be so. It cannot be otherwise. Pastor Brakebusch, in his *Die Babylonische Verwirrung,* has depicted the situation so graphically, and adduced evidence so overwhelming, that there can be no room for doubt. On page 44 he sums up the matter thus: "If the common man may, without fear, allow year after year to pass by without ever troubling himself about any Sunday or holiday, but rather employ these days for sleeping, working, traveling, or idling away his time foolishly while divine services are being held, then all this is the upshot of that pitiful inefficiency of a church that no longer knows what to do with her people, which has used up her powder, and does not understand or know what to do or desire, or for what purpose she is in the world; otherwise she would terminate such an insipid, silly, and reprehensible nuisance with a clap of thunder. Surely the salt has lost its savor!" [2] On page 45 he says: "I certainly have no desire to wade in this abominable slough any farther; however, I hope that I may have helped in showing that with our most wretched Babylonian confusion we are facing, at this time, a deluge which threatens to inundate the Church even more than the State." [3]

This is the indictment, not of an erratic superhypochondriac, but of an earnest pastor, who, halting at the brink of the enormous ecclesiastical cesspool of unbelief, wickedness, and corruption,

---

2) "Erlaubt sich der Buergersmann, ohne jedes Bedenken sich jahraus, jahrein um keinen Sonntag und Festtag mehr zu scheren, dann an diesen Tagen zu schlafen, dann zu arbeiten, dann zu reisen und dann umherzufaulenzen, wenn Gottesdienst gehalten wird, so ist das eben die Folge einer bloeden Unfaehigkeit der Kirche, die mit den Leuten nichts mehr anzufangen weiss, die ihr elendes Pulver verschossen hat, nicht mehr begreift und weiss, was sie soll und will und wozu sie da ist; andernfalls wuerde sie verstehen, ein gehoeriges Donnerwetter hinter ein so fades, dummes und schimpfliches Treiben zu machen. Wahrhaftig, das Salz ist dumm geworden."

3) "Ich will nicht weiter und tiefer in diesem gottsjaemmerlichen Sumpfe waten, hoffe aber zu der Einsicht verholfen zu haben, dass wir mit unserer schaudervollen babylonischen Verwirrung zu dieser Zeit kirchlich noch mehr als politisch vor einer hereinbrechenden Sintflut stehen."

stands aghast at the coming catastrophe which must wipe out the entire German people. "Rottenness of rottenness! and all is rotten!" — this is the burthen of his plaint. The "Landeskirche" is rotten and has been rotten ever since the vagaries of rationalism and pietism swept over the ill-treated Church of Luther. The pastors, bishops, and rulers are rotten to the core. The people are rotten. Their works are rotten and stink to heaven. It is all a "gottsjaemmerlicher Sumpf"! Pastor Brakebusch states the situation very forcibly, just as Luther did in his time. The others mince their terms, qualify their statements, juggle their words, and hope against hope — yet the burden of their blasts is the same, a dreadful delineation of horror, frightfulness, and utter pollution. Kaftan in his *Was nun?* on page 36 draws up this statement: "And what has the Church, the witness of truth, done in this distress and perplexity? The real status of the Church is flashed before our eyes by the affair of Jatho. Jatho denied the Savior, denied God, denied eternity. Others did the same. Yet Jatho demanded for such denial a place in the ministry, and a multitude of pastors and professors supported his claims. In the very fact there became apparent the utter impotency and dissolution of all theology and the whole Church, which can scarcely be surpassed. Yet what could such an impotent Church do? She has become a salt that has lost its savor." [4])

Let us, then, take their statements for granted. Those who have heard the reports which time and again issued forth from earnest, truth-seeking men, know that such a description of the German state-church cannot be far from truth. What interests us more than the awful disease is the cure which these men suggest. Each of the six brochures is written to "slip through a medicine that can cure any case of tuberculosis." Those who have written the pamphlets are, no doubt, true friends of the dying patients lying in the wretched wards of the huge charnel-house of death — the state-church of Germany. Moreover, they are men who ought

4) "Und was hat die Kirche getan in diesen Wirren und Noeten, die Zeugin der Wahrheit? Wie es um die Kirche stand, beleuchtete blitzartig die Jathoaffaere. Jatho leugnete den Heiland, leugnete Gott, leugnete die Ewigkeit. Das taten andere auch. Aber Jatho begehrte fuer dieses sein Leugnen Platz im geistlichen Amte, und ein grosser Haufe von Professoren und Pastoren unterstuetzte seinen Anspruch. Darin offenbarte sich eine Haltlosigkeit, eine Selbstaufloesung von Theologie und Kirche, die schwerlich ueberboten werden kann. Was aber vermag eine so haltlos gewordene Kirche? Sie ist dumm gewordenes Salz."

to know, for they are pastors, professors, teachers, men of experience and learning and also, we may add, of painstaking observation. What, then, is the medicine which they "slip through" to save the dying man? It is very much like the nostrum of the quack friend that brought our dying patient to a more than speedy death. It must be "slipped through," for the Great Physician will not have it. Nor will the nurses and attendants, abiding by the direction of the Great Physician, have it. Nor will the patients who are accustomed to entrust themselves to the real, authorized, divine Physician have it. The writers mean well enough, but they have lost faith in the materia medica of the Great Healer of souls; and so they are loath to follow His directions, preferring and trying out prophylactics, restoratives, panaceas, and embrocations of their own invention. Let us see.

All of the would-be practitioners are glad that the patients are going to be sequestered from the old-time, infected and moribund cesspool of contagion — the German state-church. Expressed in ecclesiastical terms, they rejoice in the fact that the baneful amalgamation of Church and State is to end. Pastor Brakebusch writes exultingly: "I do not claim that the Church of Jesus Christ has suffered shipwreck, or that the Church of Luther has collapsed, but that a meretricious church, a heterodox church is facing dissolution, a fact which must seem only self-evident; yes, a process of decay which we must really welcome, since only in this way both the possibility and the necessity of organizing a new church have been brought nearer to us." [5] The same spirit of rejoicing breathes through the other brochures. Kaftan in *Die staatsfreie Volkskirche* declares: "So state-churchism has outlived itself, and will crumble to pieces." [6] It is true, reports from other reliable sources show that such a separation has not yet been really accomplished. Moved by questions of bread and butter, dignity and security, thousands of pastors are still clinging to the battered hull of the

5) "Ich weise nicht nach, dass die Kirche Jesu Christi Schiffbruch gelitten habe, oder dass die Kirche Luthers zusammengebrochen sei, sondern eine Unkirche, eine Afterkirche, ihrer Aufloesung entgegengeht, ein Umstand, der ... ja als selbstverstaendlich erscheinen muss. Mehr noch: es sollte uns dieser Vorgang der Zersetzung sogar willkommen sein, weil dadurch endlich die Moeglichkeit und die Notwendigkeit, zu einer neuen, wirklichen Kirche zu kommen, uns unweigerlich naehergerueckt ist." (p. 23.)

6) "Also ueberlebt ist das Staatskirchentum, und zusammenbrechen wird es!" (p. 16.)

"Staatskirchentum" drifting hopelessly with the tide of general destruction. Hundreds of weary, fainting hearts are crying all over Germany, "Let us by no means leave the old church; for there we have just what we want." [7] However, the men who have written the pamphlets have gotten over that. They wish to have the incubus removed which for a century has choked the vital breath of life out of the Church, and rendered it a helpless, disgraced utensil in the hands of jurists and politicians.

Nevertheless, while the path which lies open to them seems so very clearly, simply, and well pointed out by Him, to whom the Church owes its foundation and existence, they deliberately shirk this road, which alone would prove their salvation. They seek a way which is fully as perilous as the one that they are about to leave. The "Staatskirchentum" is a thing of the past; but upon its ruins must be built a "Volkskirchentum," and what this "Volkskirchentum" is Kaftan describes in his *Die staatsfreie Volkskirche* thus: "I certainly do not despise the free church. I surely have a high regard for a church like the old-Lutheran church in Prussia, and I rejoice in it. However, what we should try to realize is not a free-church, but an independent folk-church. Lutheranism and folk-churchism are correspondent. We who love our people cannot bear to leave it, so far as the Church is concerned. We Protestants cannot get away from a certain *entente cordiale* over against the State — even the lasting injustice perpetrated against the evangelical Church has not abrogated this — and the State needs the Church! However, not merely the State, but — and this is the more weighty consideration — no less the Church of Jesus Christ. The folk-church will pave for her work ways such as no free church can." [8]

The precise character of this "Volkskirche" is graphically de-

7) "Nur nicht fort von dem Alten! Wir haben da ja, was wir wollen!" (Pastor Clausen in *Koestliche Perle*, Dec. 1920.)

8) "Ich verachte gewiss die Freikirche nicht. Ich habe grossen Respekt vor einer Kirche wie der der Altlutherischen in Preussen, und ich freue mich ihrer. Aber was wir erstreben sollen, ist nicht Freikirche, sondern die *staatsfreie Volkskirche*. Luthertum und Volkskirche sind kongenial. Wir, die wir unser Volk lieben, moechten auch kirchlich nicht von ihm lassen. Uns Protestanten steckt die Staatsfreundlichkeit im Blut — selbst das dauernde Unrecht, das der Staat der evangelischen Kirche zufuegt, hat das noch nicht ertoetet —, und der Staat braucht die Volkskirche. Aber nicht der Staat nur, sondern — und das ist uns das Groessere — nicht minder die Kirche Jesu Christi. Die Volkskirche bahnt ihr fuer ihr Wirken Wege, die keine Freikirche ihr bieten kann." (p. 17.)

picted in Kaftan's *Was nun?* where we are told: "Let it therefore be a folk-church, so far as this is possible; and above all, a *church,* a real church, and that means, a congregation in which there is no longer a blending of religion and politics, a congregation in which conservatives, liberals, and Socialists may enjoy perfect citizenship to such an extent that whenever ecclesiastical offices are to be filled, this shall not be decided according to one's political or sociological convictions, but strictly according to one's attitude toward the confession of the Church and according to efficiency." [9]) Certainly, as Dr. Kaftan conceives, this "Volkskirche" must be a true Church. "A Church without Word and Sacrament, without the Gospel, without Christ is not a Church." [10]) Yet in *Wie verfassen wir die Kirche ihrem Zwecke entsprechend?* he says: A folk-church is tolerant as a matter of course. This toleration shows itself in this, that the Church allows all such to remain in the Church as are willing to accept the services of the Church." [11])

On page 11, Dr. Kaftan states even more, for he says: "However, we are a sober people, who keep their eyes open and see things as they are. Among our church-members there are not a few who are not merely absolutely indifferent, but downright antagonistic to the Church." [12]) All these are to be conceded both vote and membership, for: "A folk-church is tolerant as a matter of course." [13])

True, while all members, including women, are to be given suffrage, the real administration of congregational affairs is to rest with the "Kirchenvorstand," consisting of men known for their

9) "Also Volkskirche, soweit diese moeglich ist, und zwar als Kirche, als reine Kirche, und das heisst, als eine Gemeinde, in der es nichts mehr gibt von einer Verquickung von Religion und Politik, eine Gemeinde, *in der Konservative, Liberale und Sozialdemokraten voellig gleiche Heimatrechte haben* bis dahin, dass bei der Besetzung aller geistlichen Aemter nicht nach der staatspolitischen oder sozialpolitischen Ueberzeugung, sondern lediglich nach der Stellung zum Bekenntnis der Kirche und nach der Tuechtigkeit im Beruf gefragt wird." (p. 47.)

10) "Eine Kirche ohne Wort und Sakrament, ohne das Evangelium, ohne Christum ist keine Kirche." (p. 47.)

11) "Eine Volkskirche ist grundsaetzlich *weitherzig.* Diese Weitherzigkeit hat sich darin zu dokumentieren, *dass sie alle in der Kirche bleiben laesst, die sich noch den Dienst der Kirche gefallen lassen.*" (p. 12.)

12) "Aber nuechterne Leute sind wir, die die Augen aufmachen und die Wirklichkeit sehen. Unter unsern Kirchengliedern sind zahlreiche, *die der Kirche in voelliger Gleichgueltigkeit, ja, nicht wenige, die ihr feindlich gegenueberstehen.*"

13) "Eine Volkskirche ist grundsaetzlich weitherzig."

"good repute, approved Christian character, Christian intelligence, and experience." [14])

Also: "The church council performs its work not as representative of the congregation, but as an independent body, for only in this way real and effective work can be assured." [15]) This means that, in the end, all administrative powers are vested in the church council, which, as it consists of Christian men, would naturally uphold the standard of the faithful confession of truth. They would, too, constitute the real church within the greater church of the masses, the "ecclesiola in ecclesia" of which Dr. Hilbert's pamphlet treats, and the "freie Geisteskirche" (the free church of the Spirit) that Pastor Brakebusch advocates in his pamphlet *Die Babylonische Verwirrung.* Very poignantly does Dr. Hilbert express this on page 60 of his *Ecclesiola in Ecclesia:* Not upon the masses, neither upon the perfection of its organization, nor upon its external division into church councils and presbyteries depends, humanly speaking, the future of our folk-church, but upon her inner organization through the gathering of a narrower circle of all such as earnestly desire to be Christians and to confess the Gospel with hand and mouth in every parish." [16]) Again: "Salvation from a 'mob-church' can come only through the *ecclesiola in ecclesia.*" [17])

But enough of this. What these men, earnest though they be, desire to organize, is not a Church, pleasing to God because based upon His directions given in His Word, but a monster begotten of fear, doubt, ignorance, and philosophy. In commending the general principles underlying the "Volkskirche" Dr. Kaftan himself says: "Das sind so *allgemein vernuenftige Grundsaetze,* dass sie sich vor jedem Forum vertreten lassen." Not Scripture, but human reason, has lent the *materiale* out of which the prodigy of a "Volkskirche"

---

14) "guten Ruf, bewaehrte christliche Gesinnung, kirchliche Einsicht und Erfahrung." (p. 12.)

15) "Der Kirchenvorstand treibt sein Werk nicht als ein Ausschuss der Gemeindevertretung, sondern als ein *selbstaendiger Faktor:* denn nur so wird eine rechte und tatkraeftige Taetigkeit desselben erzielt." (p. 13.)

16) "*Nicht auf den Massen der Volkskirche,* auch nicht auf ihrer *Durchorganisierung,* nicht auf einer *aeusseren Organisation* in Kirchenvorstaenden und Presbyterien ruht, menschlich geredet, die Zukunft unserer Volkskirche, sondern auf ihrer inneren Organisation durch *Sammlung eines engeren Kreises solcher,* die mit Ernst Christen wollen sein und das Evangelium mit Hand und Mund bekennen in jeder Parochie." (p. 60.)

17) "Die Rettung vor der 'Poebelkirche' ist die *ecclesiola in ecclesia.*" (p. 61.)

has been brought forth. Yet, hardly of reason either. For the whole conception of a "Volkskirche" as an organization of all such as are willing to accept the services of the Church (*Wie verfassen wir die Kirche,* etc., p. 12) irrespective of their personal attitude towards the confessions avowed by such Church, is *unreasonable.* It is a house divided against itself, for there are really two organizations, forced together into one heterogeneous compound, the *massa perdita,* whose business it is mainly to uphold the external dignity of the Church and to feed the treasuries of the congregations, and the *ecclesiola in ecclesia,* consisting of true believers, who constitute the core of the Church. With this in view the whole inanity of the thing becomes apparent at once. The men who advocate this monster are worse quacks than were the friends who slipped through the medicine that finished our patient in the sanatorium. Those friends at least realized that the sufferers from consumption must be isolated. Here our theological quacks essay to promote the well-being of perfectly healthy people by putting them into a ward crowded with victims of TB. Nor is the method scientific, for it attempts to produce one new, good product out of two antipodian and antithetical elements, just as if mother would try to bake a delicious apple-pie by mixing a slice of apple with a bunch of onions. And lastly, the whole scheme is at variance with Scripture. Is it possible that these men have never studied the Scripture-passages dealing with the doctrine concerning the Church? Do they not know who constitute the Church — the real, true, invisible Church of saints? Are they ignorant of that simple dogmatic formula which in a nutshell expresses the entire doctrine of Scripture as regards the Church: *Sola fides in Christum membra ecclesiae constituit?* Have they never read Acts 5, 14; 1 Pet. 2, 9; John 11, 52; Eph. 1, 23, and other clear passages that show what Christ primarily means by "Church"? With regard to local churches, that is, the gathering of believers into outward visible congregations for the purpose of preaching the Gospel and administering the Sacraments, have they never heard how this organization should be effected? Will they not adjust their organization according to 1 Pet. 4, 11; Rom. 16, 14, etc.? Have they never considered 2 Cor. 6, 14? Are they not aware that it is not our primary purpose to establish a huge organization called "Christian Church," but rather to testify of Christ through the preaching of the pure and unadulterated Gospel? Have they never read the history of the American Lutheran Church, which proves that wherever the

Gospel is preached and the Sacraments are administered according to Christ's institution, the saints of God gather around the Gospel-banner with joy and ready willingness, organized into a mighty fellowship by their common confession, and cheerfully bearing every burden and making every sacrifice which Christ's cause demands? Surely they have read all this, for their books bear witness of such knowledge. In his booklet *Wie verfassen wir die Kirche,* etc.? Dr. Kaftan says: "Other countries have paved the way for us so far as the separation of Church and State is concerned. True! But was the problem really solved? So far as I see, just as imperfectly as where Lutheranism, from its very beginning, was in a position to develop itself independently of the state, as in North America. In America they have not gotten beyond a division into independent sects, emended in the course of time according to congregational principles." [18]) Again: "But apart from the fact that this view (that internal affairs should be left to individual congregations) is based upon the false supposition that each evangelical congregation is a unit, so far as the question of self-direction is concerned, this would mean to divide the Church into independent sects." [19]) Again: "Hofmann has said: 'We all have the same faith, if, indeed, we have the Christian faith, and each one has his own theology, if, indeed, he has any! All those who cannot get used to this must join the "Missourians," who represent a papistic Lutheranism.' " [20])

Expressions such as these make us gasp for words with which to characterize such utter obtuseness. Of late many of the foremost

---

18) "Andere Laender sind Deutschland in der Trennung von Kirche und Staat vorangegangen. Gewiss! Aber wurde in diesen jene Aufgabe geloest? Soweit ich sehe, ebensowenig wie da, wo das Luthertum von Anfang an sich selbstaendig und staatsfrei zu entwickeln in der Lage gewesen ist, wie das vor allem in Nordamerika der Fall ist. Man hat es in Amerika nicht ueber ein independentistisches, im Laufe der Zeit mehr und mehr kongregationalistisch verbessertes Kirchenwesen hinausgebracht." (p. 6.)

19) "Aber abgesehen davon, dass diese Auffassung (die internen Angelegenheiten seien ganz der Einzelgemeinde zu ueberlassen) auf einer irrtuemlichen Voraussetzung beruht, naemlich der, dass jede evangelische Gemeinde in der sogenannten Richtungsfrage eine in sich geschlossene sei, heisst das die Kirche independentistisch aufloesen." (p. 16.)

20) "Hofmann hat gesagt: Wir haben alle denselben Glauben, wenn anders wir einen christlichen haben, und jeder hat seine eigene Theologie, wenn anders er eine hat. *Wer sich darein nicht schicken kann, muss sich den Missouriern anschliessen, die ein roemisches Luthertum repraesentieren.*" (p. 35. Minoritaetenschutz.)

scholars of the world have stated again and again that it is utterly impossible for them to comprehend the psychology of the German mind. We are nonplused at least at the psychology of the German theologian. There is but one explanation for the mystery. In spite of the vast amount of pious verbiage contained in the brochures, the writers plainly reveal themselves as such as have not the least inkling of the Scriptural doctrine concerning the Church. And what is worse: even though they had all knowledge, we are convinced that they would nevertheless not follow the plain dictates of God's Word. After all, these men are not seeking to establish a new Church after the heart of Christ, but to reestablish the old state-church, under a different form and name, with the same disregard for Christ's Word of truth that characterized the godless "Staatskirche," and with the reestablishment of the "Volkskirche," conceived and executed according to their misguided notions, they are creating the very thing of which they have falsely accused the "Missourians," and what the author calls "papistisches Luthertum." Their "Volkskirche" is in fact the exact counterpart of the Church of Rome — a hierarchy of dead forms, dead institutions, dead members, and dead theology, — a veritable *bête noir* with all the detestable characteristics of the Roman Church, only less adhesive, virile, impressive, since Rome perfectly knows what she wants, while these men neither know what they want, nor want what they really know in their hearts to be their sacred duty. Inured to a dead formalism, deep in the rut of ossified thought, intensely narrow in understanding, hopelessly opinionated so far as their own glory is concerned, despising the Word of God and the men who would preach it to them, distrustful of the people to whom they would speak the message of life, despairing of the efficacy of the living testimony of the Gospel, these men present to us a most pitiful picture of what it means to be lukewarm, — neither hot nor cold, neither strong nor weak, neither orthodox nor liberal, neither confessing the truth as fearless children of God, nor quite willing to turn to the other extreme, from which they shrink with horror.

Not in this way can the Evangelical Lutheran Church be reestablished in Germany! Let the men who love Christ and the Gospel at once free themselves from all the dead forms and ideals among which they have been reared. Let them take up their old Bibles and read them with childlike faith and the heartfelt prayer that the Holy Ghost would grant them wisdom and knowledge. Let them go back to Luther's Catechism, to the Confessions of the Lutheran Church, to the Lutheran fathers of the sixteenth century,

and to the clear, simple, and forceful testimony of our American Lutheran Church, especially that of Dr. Walther. Let them study what these men have written on the Church and the ministry. Then let them tear themselves away from the fetters which still chain them to the state-church and its theology, and go forth among the people simply as preachers of the Gospel-truth, without any thought of establishing a huge "Volkskirche," but with the one purpose clearly set in their minds to preach Christ and Him crucified. That is all they have to do. The rest God Himself has promised to take care of, and so they will find that after all the Gospel is still a power of God unto salvation, also among the poor German people that have been fed by unmoral preachers on an unmoral theology for decades and centuries. Then also that great bugbear of fear — the bread-and-butter question — will solve itself, of which many of the advocates of the "Volkskirche" seem to be so very much afraid. And then, finally, will Luther's ideal be realized — the pure, unadulterated Gospel of Christ will be preached to a people, strong in faith and faithful in confession of Him, "who has called them out of darkness into His marvelous light." 1 Pet. 2, 9. As Luther's whole work of Reformation was based upon one outstanding basic act, and as from this one basic act the entire regeneration of the Church came, so it is now, — under circumstances and conditions very similar to those at the time when Luther began his work, — for those who would follow in Luther's steps to let every other consideration be one of secondary importance, and with might and main to attend to the King's chief business, expressed in the command: "Preach the Gospel." With that spirit may the Lord bless all those who would again build the walls of Zion in Germany!

We dare not conclude this article without calling the reader's attention to what we must regard as a most vicious and insidious misrepresentation of Luther's views on the Church. That the writers of the brochures should, in support of their theories, fall back upon the great Reformer is but natural; and that, in the extensive survey of his wide literature, there should be passages which seemingly read in their favor does not seem strange to any one who is aware of the conditions under which Luther was obliged to compose his works. However, neither the advocates of the state-church nor those of the folk-church may justly cite the great protagonist of truth in defense of their notions. Luther's ideal of the local, visible Church on earth was neither that of a Church blended with the State into one powerful unit for righteousness,

nor that of a Church of the masses, gathered around a nucleus of Christians confessing the truth. Very strikingly does Dr. Hilbert point out in his *Ecclesiola in Ecclesia* that because of his very fixed conceptions on State and Church Luther was of necessity antagonistic to any and every attempt to fuse the domain of Caesar with that of Christ.[21] No one who has read Luther will refuse to grant Dr. Hilbert this point in the argument. It is only a pity that Dr. Hilbert does not observe that the very dart which he hurls against his opponents is a boomerang which strikes back at his own position. For the very arguments which Luther maintains against the state-church are directed also against the folk-church which men like Dr. Hilbert would now establish in Germany. Just because Luther could conceive of a Christian state, for the very same reason he could not conceive of an entire nation, or a part of a nation as such, constituting the Christian Church. In other words, Luther wanted no Church of the unbelieving masses, but a Church made up of true, confessing Christians, ruled by the Spirit and the Word. A few quotations will bear us out on this.

With regard to the true character of the Church Luther writes in his interpretation of Ps. 16: "And since now that time is here of which Jesus has prophesied, and the fury of the Romanistic perdition is plainly opposing the Gospel, neither knowing it or permitting others to know it, it behooves us to steel our minds with the Word of God, and to believe most firmly and know most surely that the Church of Christ is nothing *but a spiritual communion of believers,* wherever these may be in the world." St. Louis Ed. IV, 768. Here Luther emphasizes the spirituality of the Church; for in his opinion the Church is nothing else than the communion of believers. This strikes us the more forcibly when we consider that this statement is but the corroboration of an asseveration immediately preceding the one cited. There he says: "For we believe that the holy universal (*catholica*) Church is the communion (*communio*) of saints." IV, 967. And since Luther regards the Church as the communion of true, believing saints, he claims for it the quality of invisibility. With regard to this Luther writes: "Therefore we rightly confess in our holy Christian faith that we believe a holy Church. For it is invisible, dwells at a place in the spirit, to which no one can approach; for which reason her holiness cannot be seen." *Exposition of the Epistle to the Galatians,* IX,

21) "Einen christlichen Staat kennt Luther ebensowenig wie ein christliches Schusterhandwerk." (*Ecclesiola in Ecclesia,* p. 23.)

702. These true saints and believers are found everywhere where the Gospel is preached and the Sacraments are administered according to Christ's institution. "The Christian Church is there where Christ is the Head, and where His Word is found, where He also calls children to Himself. And those so called become His brethren, His sisters and coheirs. Therefore in every parish where children are baptized, and the Gospel is preached, and Christ is depicted to the people so that they receive Him, there is the Church. Hence also our Church here at Wittenberg is the true, real, Christian Church." Sermon on Matt. 18, 2—5, VII, 873. True, wherever the Gospel is preached, and through it true saints are gathered around the standard of Christ, there will be found, besides true believers, hypocrites and false Christians. "In this text (Matt. 22, 1—14) we are taught first that there are always wicked people in the Church, that is, hypocrites, both in the ministry as also in general; and that they cannot all be recognized and separated, which only Christ can do on Judgment Day; and that accordingly the Church is not to be judged according to its outward appearance, because there will be found in it even the most hidden hypocrites. And we must know this fact in order that the Church should not be condemned on account of the wicked, or the demand be made that no wicked man or sinner should be in it. This error has been the fountain and cause of much distress, and has thoroughly shaken the Church. For, although the manifestly wicked and abominable should not be tolerated, who can judge those who are secretly evil? But to obscure and confound this difference between the manifest and the secret wicked means to pervert the Church and the marriage of the Son." Sermon on the 20th Sunday after Trinity, XII, 1923. 1924. Here Luther states a truth which those who establish a folk-church with the evident purpose of tolerating indifferent and hostile elements, in other words, clear and manifest sinners, should indelibly inscribe upon their hearts, both as a lesson and a warning. "The manifestly wicked and abominable should not be tolerated!" This truth Luther emphasizes again and again, with words that cannot admit of any doubt. Thus in his sermon on the Fifth Sunday after Epiphany he writes: "This should not mean that the Church should destroy the wicked. But she should excommunicate and ban them as heathen, so that they might come to the knowledge of their sins and make amends, and others fear their example and beware of sins." Sermon on Matt. 13, 24—30, XIIIa, 190. Again: "If he [the wicked] would not hear even then [when admonished by the

whole Church], then they should declare him excommunicated, and let him go, and regard him as a heathen and a publican, and as one who is no sheep, nor as one who would be sought, but one who is bound to be lost." Sermon on Matt. 18, 15—18, XII, 920.

These quotations, to which multitudes of others, held in a similar strain, might be added, sufficiently and clearly portray Luther's fundamental view of the Church. What Luther desired above all was the preaching of the Gospel and the administration of the Sacraments according to Christ's command. Such preaching would not be in vain, for by it the Holy Ghost would call, invite, and convert sinners and gather them into Christian congregations. Certainly there would be hypocrites — subtle, insidious hypocrites, who would hide their malice under the cloak of piety. However, as soon as they or others would manifest themselves as incorrigible sinners, they should be excommunicated, that is, declared as heathen and publicans. A mere application of these principles leaves no room for a folk-church where believers and manifest unbelievers worship side by side. According to Luther, Christ's Church on earth can never be a great, outwardly mighty organization of huge masses, but: "Even so it is to-day: the true Church is a poor, small, miserable, despised little flock, which finds comfort and delights in God and His Word, troubling itself about nothing else. On the other hand, the Pope and his crowd, who have the name that they are the Church, know nothing of God or of His Word, and they should know nothing about it, inasmuch as they concern themselves only with earthly things, and therefore would be honored as Christians only for this reason, that they have greater power, might, money, and goods than other common Christians." Sermon on Luke 2, 22—32, XIIIa, 223. How very fittingly may the last words be applied to the folk-church which the writers of the brochures have in view!

Just one more word in conclusion. Throughout the pamphlets we find expressions of scorn for the free church, that is, for that church organized on the new principles set forth in the quotations of Luther, to which Kaftan applies the name "Missourians." Who are the Missourians both in America and in Germany whom these men so thoroughly contemn? We trust that Kaftan and his fellow-aspirers for a folk-church will seriously peruse their literature, compare their principles with the Word of God, and make them their guide and basis in the attempt to reestablish the Christian Church in Germany. For the Missourians are nothing else than true, earnest Christians, who simply and solely and wholly stand

upon the foundation of the Word of God, preach the Gospel in all its truth and purity, and gather around the preaching of this Gospel all those who would hear, believe, and live as it becomes Christians and children of God. Their slogan is: *Sola Scriptura, sola gratia, solo Christo,* just as it was Christ's and the apostles', and Luther's, and that of all true Christians. They are a little flock, it is true, for the number of the true disciples of Christ is — a little flock. Before the eye of the casual observer they appear very badly united, — very little of a mighty organization such as the folk-church should be! In reality, however, they are knitted together by the common confession, the common faith, the common hope, the common obedience to the Bible. Small though they be, their testimony is tremendous, because it is the pure testimony of Christ. Christ working with them, they are therefore among themselves that testimony which decides every issue of conscience and faith. In all other matters Christian charity prevails. They do not look for support to any state, king, or masses of power. In fact, they will not have any gift unless it be hallowed by the giver's faith and prayer and gratitude to God. So in the end there are very few that turn their riches into the coffers of their churches. Yet their churches are not poor. Willing love, flowing from hearts filled with faith, readily offers upon the Lord's altars those things which are needed for the preaching of the Gospel at home and abroad. And thus, their hearts turned to God, sanctified by faith, their hopes fixed in the Word of salvation, receiving and accepting the precepts of their divine King, they live in this world, not recognized by the world, because they are not of this world, a light that shines in darkness, a salt that keeps the world from putrefaction, — humble, faithful servants of Christ, full of love for Him and His Word, doing in all things His will unto His glory. Such are the Missourians, of whom the writers would have the Christians beware as advocates of a hierarchical Lutheranism. Why should this be? Why should they who would build Christ's Church antagonize those who, as true Christians, are building it according to Christ's will? There is but one answer. Even they who would thus build the Church, will not so build it as Christ has commanded, will not plant the structure upon that sure foundation upon which it alone rests safe — the foundation of *sola Scriptura.* The words of Mary: "Whatsoever He saith unto you, do it!" (John 2, 5) have not entered into the hearts of the men who wrote these books. And that is the pity of it.

# Why the Name Lutheran.

## II. What Do We Understand by the Term "Lutheran"?

We have declared that we did not give ourselves the name "Lutheran." Much less, therefore, do we associate with the term a meaning that makes the bearing of such a name sinful. True it is, we have not refused to allow ourselves to be called Lutherans. But we do not bear this name because we desire to separate ourselves from other orthodox Christians. We remember that the Corinthians, with their party names, were guilty of this sin. Neither have we permitted this name to be applied to us because we found our teachings upon Luther. And, finally, we confess no new religion under this name. Our Church is no new church and consequently no new sect. The question then is: In what sense do we properly call ourselves Lutherans? We answer briefly: By the term Lutheran nothing else must be understood than that we are Christians who accept as correct those teachings brought back to light through the work of Luther. All who profess these teachings we call Lutherans. We consider him a true Lutheran who believes this doctrine in his heart, through the working of the Holy Ghost, and holds it with a pure conscience. A true Lutheran and a true Christian, a Lutheran Church and a Christian Church, God's Word and Luther's doctrine — these all are one and the same thing. With joy and confidence, therefore, we sing: —

> God's Word and Luther's doctrine pure
> Shall to eternity endure.

And we speak thus not as though Luther wrote as an apostle by divine inspiration of the Holy Ghost. We declare, rather, that Luther's doctrine as we know it is drawn from God's Word, and that through him the Reformation, acknowledged by all as necessary, was effected. In this sense Luther once advised the Lutherans who were called upon by Duke George for vindication of their faith to reply: "We will abide by the holy Gospel. Luther himself desires not to be a Lutheran, except in so far as he teaches Holy Scriptures purely." We fully know what will be said when we declare it to be our belief that the Lutheran Church is the true Church of Jesus Christ upon earth. Our most lenient opponent will say: Indeed, we consider the Lutheran Church *a* church, but not *the* Church of Jesus Christ. The belief that there are several true churches must necessarily be held by those who can never be certain of their doctrine, since they are in their conscience convicted of false doctrine. They must, with that sweet dream of

many true churches, comfort themselves secretly and strive to soothe their crying consciences. Such a belief in several or many true churches makes it impossible for them positively to consider themselves the Church of Jesus Christ. They necessarily acknowledge themselves to be a sect. We, as Lutherans, thank God that He has brought us into the communion of His true Church. We are confident of this, and joyfully confess before the world that we belong to her and not to a sect.

Others will perhaps say: There we hear it again. We know this speech. All sectarians speak in that way. In fact, it is characteristic of every sect to declare it is the only true saving Church, and all others false. It is clearly evident that you Lutherans are arch-papists; for is not the assumption that you are the only saving Church essentially popish? You have thus betrayed yourselves. — We will consider these charges. Therefore suspend your judgment until we have spoken and you have thoroughly weighed our defense.

We are in no sense of the word fanatics. We know that the invisible Kingdom of Christ does not consist solely of those who call themselves Lutherans. This is one of the very reasons why the name of our Church is so glorious. This is one reason why we cling to her with whole-hearted accord, and will, in our simple way, publicly bear witness, pray, fight for her, and endeavor to remove all disgrace that may come upon her. We must remain loyal to her until death, because we know she is not comprised within a human name, country, or time, but is found wherever there are followers of Jesus Christ. The Lutheran Church, in the first place, is not limited either to those who have borne this name from youth, or assumed it later. We extend our hand to any person who submits, without guile, to the entire written Word of God, cherishes it in his heart, and professes before men the true faith in our dear Lord Jesus Christ. We regard such a person as our fellow-believer in Christ, a member of our Church and a Lutheran, regardless of what sect he may be concealed in or kept a prisoner. We believe that God can preserve thousands of His children even where everything appears to be swallowed up in Baal-service. 1 Kings 19, 7—18. The Word of God is sufficiently powerful to convert men to God even where it is mixed with much human teaching; for Christ rules even in the midst of His enemies. Ps. 110, 2. We condemn no man (let him call himself what he will), but repeat the declaration of God: "He that believeth and is baptized shall

be saved, but he that believeth not shall be damned." An entirely different question it is when we are asked, How is the true Church recognized, and when *is* it visible? It is also a different question when you hear, What is the Church? To the first question we answer: The Church is recognized by the pure preaching of the Word and the right use of the holy Sacraments. To the second question we reply: The Church is the congregation of all believers. (*Augsburg Confession,* Art. VII, 7. 8.) Therefore our fathers wrote in the introduction to the Symbolical Books of the Evangelical Lutheran Church: "As to the condemnation, censures, and objections of godless doctrines, and especially of that which has arisen concerning the Lord's Supper, it is in no way our design and purpose to condemn those men who err from a certain simplicity of mind, and nevertheless are not blasphemers against the truth of the heavenly doctrine, much less, indeed, entire churches; rather has it been our intention and disposition in this manner openly to censure and condemn only the fanatical opinions and their obstinate and blasphemous teachers (which, we judge, should in no way be tolerated). For we have no doubt whatever that, even in those churches which have hitherto not agreed with us in all things many godly and by no means wicked men are found, who follow their own simplicity, and do not understand aright the matter itself, but in no way approve the blasphemies which are cast forth against the Holy Supper. We are also in great hope that, if they would be taught aright concerning all these things, the Spirit of the Lord aiding them, they would agree with us, and with our churches and schools, to the infallible truth of God's Word."

We also read in the *Apology of the Augsburg Confession,* in Article XIII ("Of Monastic Vows"): "We do not speak of all; it is possible that there are some in the cloisters who know the Gospel of Christ, and do not trust in their good works." Luther in his writings agrees fully with these words. He not only reminds us that God, in the darkest days of papacy, preserved a whole congregation of His children, a whole Church, but that even after the Evangelical light of the Reformation, righteous souls are held in the bondage of popery who are actually members of the true Church. We read in his *Commentary on Genesis,* chap. 28, 17: "The Pope and his followers are not the Church. Should any one raise an objection to this, saying that they have Baptism and the Lord's Supper and such, we would answer: Those who have the pure Word and Baptism belong to us and to the true Church.

Those, however, who at the same time have the churchly pomp of man-made dogmas are not the Church. Although they have Baptism and the Gospel, they nevertheless have them to no purpose." Luther passes the same judgment upon sincere people who are in outward communion with the sects. He writes in his letter "Concerning Anabaptism": "We must confess that the enthusiasts (*Schwaermer*) have the Scriptures and God's Word in other articles, and whoever hears it and believes will be saved, even though the teachers are unholy, heretical blasphemers of Christ."

The old Lutheran theologians never considered those the only Lutherans who called themselves Lutheran. They always spoke of those who bear the name Lutheran, but only dishonor it and by their carnal conduct prove themselves no members of the true Church, no members of the spiritual body of Christ, no true Christians. They hold, on the other hand, that there were those who, indeed, do not call themselves Lutherans and yet are true Christians and therefore Lutherans in reality. Of many proofs in support of this, we choose only one. In 1573 the Reformed Christians of France (commonly designated as Huguenots) suffered the most horrible persecution at the hands of the papists. In view of the fact that nearly seventy thousand of these people were killed with unheard-of devilish cruelty at the massacre of St. Bartholomew's Eve and during the following two months, a Lutheran theologian, who was joint-author of the Formula of Concord, and who through the trickery of the Reformed had been expelled from Leipzig, published the following:[1] "There were many innocent people mercilessly slaughtered in the persecution in France and the Low Countries. There were many martyrs among the Sacramentarians,[2] for whom even a heart of stone must justly sympathize. But, dear Lord, all such were killed as Lutherans, not, indeed, because of their doctrine of the Holy Sacrament, but because they would not support the popish abominations. Therefore God stood by them in their dire need and called them away with gladness and comfort in their hearts, forgiving and patiently bearing their weakness and the delusion concerning the Holy Sacrament, even as He always ordains the weaknesses and mistakes of His believers for the best, as long as they are not malicious or knowingly and obstinately held." Thus we hear a man speak who most emphatically rejected

1) N. Selneccer, author of "All Glory Be to God on High."

2) Those who denied the real presence of Christ's body and blood in the Sacrament.

the Reformed doctrine. And yet he was not of a false condemning and sectarian spirit, but one moved by his love for the truth. It is true that Lutherans, because of their earnest rejection of all false teachings, are often charged with being intolerant, uncharitable, and factious. None deserve this less, however, as long as we bear our name rightly, by refusing to limit the true Church with this name.

Just as little do we believe our Church is confined to any land or time. With the name we profess to belong to the true, catholic (universal, Apostolic) Church, whose doctrine Luther preached. We speak very clearly in our Confessions concerning the first point: "We have the comforting article in our Creed, 'I believe in the catholic (universal) Christian Church,' in order to avoid the probability that any one think (as popery teaches) that the Church is confined to this or that land, dominion, or condition, like the civil government. It remains a fact that the true Church is the sum total of all men everywhere in the world, from the rising to the setting of the sun, who truly believe in Christ and are ruled by one Gospel, one Christ, one Baptism, and Sacrament through the Holy Spirit, even though they have dissimilar ceremonies." (*Apology of Augsburg Confession,* Art. VII.) Luther says the same in these words: "Christendom is not only in the Romish Church, but throughout the world. For the prophets have told that the Gospel of Christ should be proclaimed throughout all the earth. Ps. 2, 8. Christendom is scattered throughout the Pope's realm, among the Turks, the Persians, the Tartars, and wherever men are found. These are united spiritually in one Gospel and faith, and are under the one head, Christ." (Cf. Supplement to the "Major Confession concerning the Lord's Supper," 1528. We cannot refrain from quoting Luther once more in order to acquit him of any sectarian conception of the Church. He writes on Gal. 1, 2: "Therefore the Church is holy in all places, even among the enthusiasts (*Schwaermer*) and factious spirits, in as far as they do not deny and reject the Scriptures and Sacraments. For those who entirely reject these do not belong to the Church. But where the Word and Sacraments remain, there is the holy Church, and it matters not whether the Antichrist himself reign in its midst; for even he sits not in the devil's house, in a pigsty, nor among the unbelieving people, but in the holiest place, yea, in the temple of God." 2 Thess. 2, 4. It is clear that God's temple exists even among spiritual tyrants, who rule and rage

within it. True believers are found under all tyrants. Speaking truthfully we must confess that the Church exists everywhere in the earth where the Word and Sacraments are found. But Jews, Turks, enthusiasts, and factious spirits, or heretics, are not the Church; for these deny and destroy the Word and Sacraments.

Neither is the Church limited to any age or time. As long as there has been an orthodox Church on earth, so long has there been a Lutheran Church. It sounds strange, but it is true that the Lutheran Church is as old as the world; for she has no other doctrine than that which the patriarchs, prophets, and apostles received from God and proclaimed. The name Lutheran, indeed, did not arise until three hundred years ago, but not the doctrine which that name signifies. Accordingly the question: "Where was the Lutheran Church before Luther?" is easily answered thus: "The Lutheran Church was wherever there still were Christians who with all their hearts believed in Jesus Christ and His holy Word and would not surrender this faith, which alone can save, for human ordinances, but who made this faith their final refuge in the hour of death." The Romish Church has had to acknowledge that our doctrine is not new, but was generally known before Luther. It has incessantly charged that the Lutheran teachings are only the renewed heresies of the Waldensians, Albigensians, and Hussites. We hear from a certain Romish writer, Reinerius, how general the doctrines of these Christians were and wherein the alleged heresies consisted. This papist pretended for a time to be a Waldensian, but later he entered the Dominican order, and finally became general inquisitor against the heretics. He reports: "Of all sects that have ever existed none is more destructive [to the Romish Church] than that of the poor of Lyons [thus the Waldensians were called]. This is true for three reasons. In the first place, none is older. Some say this sect existed since the time of Sylvester; others, since the time of the apostles. In the second place, none is more general. There is hardly a country in which they have not settled. Finally, all the others, with their public mischief, incite men to abhor God, while these Waldensians and Lyonese have a great show of piety. For they live righteously before men and believe everything concerning God, accepting all the articles contained in the symbols (confessions). They only despise and hate the Romish Church, declaring her to be the church of the godless whore who, according to the Book of Revelation, sits upon the beast. She is, they assert, a church that fell away from the faith under Sylvester, when the

spirit of temporal and earthly things crept into her. It is their conviction that the Pope is the source of all errors, and is ruled by thirst for honor and gold." When Rome grants that such witnesses for apostolic doctrine and against unapostolic popery always existed, and that Luther only championed such doctrines of the truth, she clearly declares that the Lutheran Church existed before Luther and even had its members in the midst of the papacy. This is additional proof that our Church is not concerned with the name, but with the doctrine.

---

## The Freer Manuscripts and the Oxyrhynchus Papyri.

Dr. Paul E. Kretzmann, St. Louis, Mo.

In the history of the New Testament manuscripts a few facts and dates stand out with peculiar sharpness. Among these we may mention the stupendous undertaking of editing the Complutensian Polyglot, 1514—1517, the first edition of the Greek New Testament by Erasmus, at Basel, in 1516, the *Editio regia* of the printer Stephanus in 1550, the edition by Beza of Geneva in 1565, and that of the brothers Elzevir in Leyden since 1624, whose second printing in 1633 contained the proud advertisement: Textum ergo habes nunc ab omnibus receptum, whence the expression *Textus receptus*. Of still greater interest for the purpose of textual study and criticism are the dates of the discovery or of the publication of manuscripts within the last four hundred years. Thus the year 1582 is memorable because Beza in that year brought out his Greek New Testament, the text having been revised very carefully on the basis of the *Codex Cantabrigiensis* (D $^{1}$), from the monastery of St. Irenaeus at Lyons, and of the *Codex Claromontanus* (D $^{2}$), from the monastery of Clermont. In 1628 Cyril Lucar, patriarch of Constantinople, presented the *Codex Alexandrinus* (A) to Charles I of England. In 1844 and 1859 Tischendorf found the *Codex Sinaiticus* (ℵ) in the Convent of St. Catherine at the foot of Mount Sinai. In 1889 a photographic facsimile reproduction of the *Codex Vaticanus* (B) was published by the Vatican itself, after a number of scholars had, for more than two hundred years, attempted to collate the manuscripts with varying success. In 1843, the New Testament section of the *Codex Ephraemi* (C) was issued by Tischendorf, the manuscript being reproduced line for line, in facsimile.

We are now, and have been for the past fourteen years, in a position to add to these great uncials another very valuable manuscript, or rather two, the "Freer Manuscripts," of which that containing the gospels is known as the Washington Manuscript and has been named W in Gregory's list, while that containing the Pauline Epistles has been designated by the same critic as I. Both manuscripts are uncials, and though the second is rather fragmentary, they are both valuable for the further fixation of the New Testament text.

Both manuscripts were bought by Mr. Charles L. Freer, of Detroit, of an Arab dealer named Ali, in Gizeh, near Cairo, December 19, 1906. They were both written on parchment, and the text of the gospels was everywhere in a fairly legible state, which permitted a careful study as made principally by Professor H. A. Sanders, of the University of Michigan. The fragment of the Pauline Epistles was in an almost hopelessly decayed condition as it came into the hands of Mr. Freer, being practically nothing but a blackened lump of parchment as hard and brittle on the outside as glue. Whereas the leaves of the gospel manuscript were in such a good state of preservation that the skins may be distinguished without difficulty, those of the Pauline Epistles were so brittle that it was necessary to separate them and lift them off very carefully by means of a thin-bladed knife. The gospel manuscript contains the four gospels in the order Matthew, John, Luke, and Mark. In the epistle manuscript there are evidences that the original number of leaves was between 208 and 212. "The legible fragments begin at 1 Cor. 10, 29, and portions of all the remaining Pauline Epistles are found. The Epistle to the Hebrews follows 2 Thessalonians. There have been lost at the beginning of the manuscript fifteen quires and two leaves. On the basis of the amount of text per page in the preserved portion we may reckon Acts at about sixty leaves, or eight quires, of which the last was probably a four-leaf quire; the Catholic Epistles would fill 24 leaves, or three quires, and the Epistle to the Romans with the missing part of 1 Corinthians would require some 34 leaves, *i. e.*, just over four quires. This was, then, the content of the original manuscript." (Sanders, *The New Testament Manuscripts in the Freer Collection*, 252.)

A careful investigation seems to have shown that the manuscripts belonged to the Church of Timothy in the Monastery of the Vinedresser, which was located near the third pyramid, and that the first two owners of the gospel manuscript, at any rate,

belonged to the fifth century, and the third to the sixth (*l. c.*, 2. 3). The date of manuscript W is placed by Sanders as the fourth century, "though the beginning of the fifth must still be admitted as a possibility" (*l. c.*, 139). The parent of the manuscript he dates soon after the persecution of Diocletian, in 303.

So far as the *materiale* of the text is concerned, the following conclusion is offered: "It was made up out of six separate parts: Matthew, John 5, 12 to end, Luke 1—8, 12, Luke 8, 13 to end, Mark 1—5, 30, Mark 5, 31 to end" (p. 133). Both manuscripts belong to the Alexandrine group, to which also the Vaticanus and the Sinaiticus pertain. The beginning of Mark shows North African influence, Matthew and the last part of Luke are of the Antioch recension. While the text of the gospels from W is not yet edited in its entirety, it seems safe to say, from the evidence offered, that we may hardly expect a new Resultant Text, all indications rather pointing to a further corroboration of the readings accepted by the best conservative scholars and critics.

The number of papyri manuscripts of Bible texts that have been discovered in the last three decades have given a new impetus to Biblical philology, not only on account of their own intrinsic value, but because they corroborate the text in such a remarkable manner. The number of such manuscripts is much larger than is commonly known. In 1910 A. Deissmann, in an article written for the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, enumerated forty-four Biblical and Christian fragments from these sources. After further critical work by Gregory, Milligan, and others, Cobern (*The New Archeological Discoveries*, 1917) was able to print an annotated list of almost fifty fragments of the New Testament alone (pp. 143—160).

Of special interest to the Bible student are the Oxyrhynchus Papyri, as they have been edited for the past two decades by the Messrs. Grenfell and Hunt. These men, in 1897, for the Egyptian Exploration Fund, excavated the now famous site of Behnesa, the ancient Oxyrhynchus, situated in the Fayum district of the Nile Valley, about 120 miles south of Cairo. Due to the fact that this district had been isolated since about the third or fourth century, the amount of material discovered was so great that the papyri were shipped to England by the ton. The work of editing the masses of manuscripts has been going on steadily since that time, fourteen volumes of Oxyrhynchus papyri having appeared till now.

Naturally, the Bible texts discovered have claimed a great deal

of attention, and it is gratifying to know that they have "proved the integrity of the ancient texts in a manner entirely satisfactory to believers," as Cobern puts it. The following sections from the New Testament are included in these papyri: A fragment of Matt. 1, third century; Mark 10, 50. 51 and 11, 11. 12, fifth or sixth century; John 1 and 20, third century; Rom. 1, fourth century, an uncial with two cursive lines; Matt. 1 and 2, fifth or sixth century, uncial; 1 John 4, late fourth or fifth century, semi-uncial; a fragment of a lost gospel, similar to those of the synoptists, third century; parts of Hebrews, early fourth century; fragment of an uncanonical gospel containing scraps of a conversation between Jesus and a chief priest, fourth or fifth century; John 2, 11—22, fourth century; Rev. 16, 17—20, fifth century; 1 Cor. 7 and 8, fourth century; Phil. 3 and 4, fourth century; Heb. 9, 12—19, fourth century; Rev. 1, 4—7, late third or fourth century; Rev. 3, 19—4, 2, fourth century; Matt. 6, 8—17, fifth or sixth century; Matt. 10, 32—11, 5, fifth century; Jas. 2, 19—3, 9, late third century; Matt. 12, 24—33, fifth century; John 15 and 16, late third century; Jas. 1, 10—18, fourth century; Rev. 5 and 6, early fourth century; 1 Pet. 5, fourth century; Rom. 1, 1—16, sixth or seventh century; Rom. 8, 12—9, 9, third century. As stated above, all of these texts corroborated the ancient texts, and not only the Eastern manuscripts, but also the Codex Bezae, the importance of the latter being emphasized in certain quarters at the present time with much plausibility, especially by Harris and Hoskier.

There are other fragments contained in the Oxyrhynchus papyri which have elicited much comment by scholars, especially the *Logia Jesou,* or "Sayings of Christ," of which several parts have been found, dating back to the third century. It seems that both real and apocryphal sayings of Christ were transmitted by word of mouth, until they were finally collected and given an authority almost equal to that of the gospels. There is a prayer from the late third or the fourth century which makes a strong appeal to the Christians of to-day, since its language agrees so exactly with that of our best prayers. It reads: "O God Almighty, who madest the heaven and the earth and the sea and all that is therein, help me, have mercy upon me, wash away my sins, save me in this world and in the world to come, through our Lord and Savior Jesus Christ, through whom is the glory and the power forever and ever, Amen."

Nor is this all that gives such unusual importance to these fragments, the chief interest rather being attached to the fact that the papyri show the language of the greater portion of the New Testament to have been that of the common people, of the non-literary Greek-speaking populace in the countries bounding on the Mediterranean. This fact, however, is so important that it must be discussed in a special paper.

---

## The Road to Success, or Self-Improvement.

Rev. F. E. Pasche, Morris, Minn.

### XVII. Have Enthusiasm for Your Work.

Let your heart be in your work. Choose your work, plan as skilfully as you can, and put your whole heart into what you are about to do. "The heart giveth grace unto every art," as our Longfellow beautifully remarks.

Your work is material with which to build character and manhood. It is life's school for practical training of the faculties, expanding the mind, and strengthening and developing the intellect. The money you receive for your work is a necessary circumstance of your work, but the larger part of your compensation lies outside the domain of money. The best of all is the opportunity for growth, for development, for mental expansion; the opportunity to become a larger, more efficient man and a better Christian, rich in knowledge and good works. The few dollars of your salary are to this larger pay only as the chips which fly from the sculptor's chisel are to the angel which he is trying to fashion out of the marble.

You can draw from the faithfulness of your work, from its high aim and divine grandeur, from the grand spirit which you bring to it, the high purpose and power which emanates from you in its performance, a recompense so munificent that what your congregation pays you will seem insignificant beside it.

Let us beware of losing our enthusiasm for our work. Never ask, Is it worth while? Indifference never leads armies that conquer. The difference between half a heart and a whole heart makes just the difference between signal defeat and a splendid victory. Let us make the best of everything. The best product of labor is the high-minded workman with an enthusiasm for his

work. Thus the head and the hands may obtain what the heart longs for. Enthusiasm looks circumstances calmly in the face and fights it through. Enthusiasm is irresistible.

If enthusiasm is irresistible in youth, how much more so is it when carried into old age. Tom Scott began the study of Hebrew at eighty-six. Noah Webster studied seventeen languages after he was fifty. Robert Hall learned Italian when past sixty that he might read Dante in the original. With enthusiasm we may retain the youth of the spirit until the hair is silvered. Man does not realize his strength until enthusiasm has once run away with him.

It is, indeed, astonishing how much weight and effect and pathos may be communicated by enthusiasm. In what other way can we account for the fact that some of the profoundest and most scholarly discourses have fallen almost powerless from the lips of their authors, while the same discourse, coming from the lips of another man, has acted like an electric shock, tearing and shattering the heart? The importance of manner and enthusiasm in preaching is illustrated by an anecdote which a theological teacher used to tell of one of his pupils. The latter, after completing his theological studies, passed the first two years of his ministry in colleagueship with his father. When the father preached, the listeners were few; when the son discoursed, the church was flooded. The father's sermons elicited no praise, the son's were loudly applauded, whereat the former became jealous and irritable. At last the son borrowed one of his father's sermons, and on the following Sunday preached it from memory with great emphasis and animation. The hearers were louder than ever in praise of the son, and one remarked, "The old man never in his life preached a sermon equal to that!" — It has been well observed that a discourse delivered by one man becomes an entirely different discourse when delivered from another's lips, and charged with another's spirit. The words are the same; the force and fire that make them thrilling and electric are not the same. A preacher may produce a sermon irresistible in argument, perfect in rhetorical embellishment, and correct in style, but nothing can give it that electric fire which darts through and through an audience, kindling the hearts, save natural feeling expressed with the fervor of enthusiasm.

It is when a writer is so completely carried away with his subject that he cannot help writing that he writes naturally. Then he imparts "bowels of feeling" to the words he uses, and pours into them such a charm, sweetness so penetrating, energy so potent, that

his writings have an effect upon the soul something like that of those illicit pleasures which steal away our taste and intoxicate our reason. What is the human mind, however enriched with acquisitions or strengthened by exercise, unaccompanied by an ardent and sensitive heart? Its light may illumine, but it cannot inspire. It is when the orator's soul is on fire with his theme, and he forgets his audience, forgets everything but his subject, that he really does a great thing. Work becomes play when one is absorbed in a mighty purpose. Could anything be more foolish and short-sighted than to exclude enthusiasm from your work and to allow a morbid sensitiveness to interfere with your advancement and success in life?

Let us recognize the beauty and power of true enthusiasm. The man of feeling acts, realizes, puts forth his complete energies. His earnest and strong heart will not let his mind rest; he is urged by an inward impulse to embody his thoughts; he must have sympathy; he must have results. And the enthusiastic effort will have results.

You must have love and enthusiasm for your work. Your heart must be in it, like that of John Adams, who said: "Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote [for independence]. May my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I hesitate or waver. Through the thick gloom of the present I see the brightness of the future. My judgment approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope, in this life, I am now ready here to stake upon it." Stick to the thing and carry it through. Your whole heart must be in it. Believe you were made for the place you fill, and that no one else can fill it as well. Put forth your whole energies. Bring your listener close to you. Be awake, electrify yourself; go forth to the task like a conqueror. If you would triumph, you must persist. Want of constancy is the cause of many a failure. Show me a really great triumph that is not the reward of persistence.

Nothing was ever accomplished by a half-hearted desire. I like the man who faces what he must "with step triumphant and a heart of cheer," who goes to his task with indissoluble ties of interest and affection. A healthful hunger for a great idea is beauty and blessedness on the road of life. It is a grand sight in the world to see a man fired with enthusiasm, enraptured with his work, dominated by a great purpose and one unwavering aim. He is bound to win.

What a sublime spectacle it is to see a man going straight to his goal, cutting his way through difficulties, and surmounting obstacles which dishearten others, as though they were but stepping-stones! Defeat, like a gymnasium, only gives him new power, opposition only doubles his exertions, dangers only increase his courage. No matter what comes to him, he never turns his eye from his goal. He has no time for his troubles; his mind is filled with the greatness and paramount importance of his vocation and its work.

Anything which helps to keep the mind on our work and off our troubles tends to restore harmony throughout the body. It is a ray of sunshine coming to light us up. Let us carry enough sunshine with us to light up others also. Work thrives better in the sunshine, just as plants do, and maybe our smiles will make our fellow-workers happier in their tasks. Most of all, let us smile and look happy for our dear ones in our own home. To these our sunshine means not just the common cheering, but the very warmth of the heart. It is a great thing to form a habit, acquire a reputation, of always talking up and never down, of encouraging and never discouraging, of seeing good things instead of fearing bad ones, and of always being optimistic about everything. Wherever you are, put beauty into your life. Take a cheerful view of everything; encourage hope. A life that has been rightly trained will extract sweetness from everything; it will see beauty everywhere; you will leap to your task as to an exquisite privilege. This will make you love your work, and go at it with an enthusiastic, consecrating spirit.

The supreme test of a Christian is consecration. "One thing thou lackest," said the Master. What did He mean? The entire consecration of all we have and are, the lending of all our gifts and talents to God, and the doing of our work with our whole heart and with a devoted, enthusiastic love. That is the one thing that very many lack.

It is a most pitiful sight to see men drudging through tasks in which they feel no enthusiasm, — doing nothing from the heart. When we consider this, we see the need of standing like true soldiers at the post which the Lord has assigned us. Viewed in this light, no labor that is necessary can be low or sordid.

> A servant with this clause
> Makes drudgery divine:
> Who sweeps a room, as for Thy laws,
> Makes that and the action fine.

## XVIII. Slovenly Habits Produce Slovenly Work.

The outer condition of the body is generally regarded as the symbol of the inner. "The apparel oft proclaims the man" (Shakespeare). People whose personal habits are slovenly produce slovenly work. Always be scrupulously neat and clean. The Talmud places cleanliness next to godliness. "Let thy attire be comely, but not costly" (Livy). Simplicity in dress is its greatest charm. It pays well to dress well. "External advantages make us more respected. A man with a good coat upon his back meets with a better reception than he who has a bad one" (Johnson).

Slovenly habits deteriorate a man's work. "He who does not write as well as he can on every occasion will soon form the habit of not writing well on any occasion" (George Ripley). Slovenly habits will hurt your vocation much more than you may imagine. Careless and indifferent habits would soon ruin a millionaire. Everywhere we see the tragic results of such habits: a slighted job, botched work, failure. They have sown their wild oats, and are reaping a terrible harvest.

After slighting your work, after doing a poor job, you are not quite the same man you were before. You have become inferior, you have deteriorated. Your honor is at stake. You may be as polite as ever; but that is not enough. Mere politeness can never be a substitute for moral excellence. A man who slights his work is a false man, and no one can really believe in himself when he is occupying a false position and wearing a mask; when the little monitor within him is constantly saying, "You know you are a fraud, you are not the man you pretend to be." The consciousness of not being genuine, not being what others think him to be, robs a man of power, honeycombs the character, and destroys self-respect and courage.

Do not say to yourself, "I am not paid for doing more work"; for this means a loss of self-respect. You will lose confidence in your ability to succeed; you will always be conscious of the fact that you have done a mean thing, and no amount of juggling with yourself can induce that inward monitor which says "right" to the thing well done and "wrong" to the botched work, to alter its verdict in your favor. There is something within you that you cannot bribe, a divine sense of justice and right that cannot be blindfolded. Nothing will ever compensate you for the loss of self-respect and courage. You may still succeed when others have lost confidence in you, but never when you have lost confidence in

yourself. If you do not respect yourself, if you must doubt your own ability, your career is at an end so far as its upward tendency is concerned.

A man who works simply for his salary, and is actuated by no higher motive, defrauds himself. He is starting out with a heavy handicap, which, if it does not drag him down to failure, will make his burden infinitely greater. He must work all the harder to overcome the handicap. Do not think too much of the amount of your salary. Think rather of the possible salary you can give yourself by increasing your skill, expanding your experience, enlarging and ennobling yourself, and lending great and lasting service to your country and your fellow-men.

The salary is of very little importance to you in comparison with the reputation for integrity and efficiency you have left behind you, and the experience you have gained while earning the salary. These are the great things. No matter how mean and stingy people are, your opportunity for the time is with them, and it rests with you whether you will use it or abuse it, whether you will make of it a stepping-stone or a stumbling-block. The fact is that your present position, your way of doing your work, is the key that will unlock the door above you, the door to some more efficient work. Slighted work, botched work, will never make a key to unlock the door to anything but failure and disgrace.

If you put rotten material and slighted, dishonest, botched work into the foundation, your superstructure will topple. The foundation must be honest, clean, solid, and firm. Those who do not care how they do their work, if they can only get through with it and get their salary for it, pay very dearly for their trifling; they make very sorry figures in life. Regard your work as a great life-school for the broadening, deepening, rounding into symmetry, harmony, beauty, of your God-given faculties, which are uncut diamonds sacredly intrusted to you for the polishing and bringing out of their hidden wealth and beauty. Look upon it as a manhood-builder, a character-builder. Regard the getting-a-living part as a mere incidental as compared with the man-making part of it.

Some deliberately adopt a shirking, do-as-little-as-possible policy, and prefer the consequent arrested development, and thus become small, narrow, and inefficient men, with nothing large or magnanimous, nothing broad, noble, progressive in their nature. Their leadership faculties, their initiative, their planning ability, their ingenuity and resourcefulness, inventiveness, and all the

qualities which make the leader, the large, full, complete man, remain undeveloped. They blight their own growth, strangle their own prospects, and go through life half men instead of complete men — small, narrow, weak men instead of the strong, grand, complete men they might be. But they do their slovenly work grudgingly. The hardest work in the world is that which is grudgingly done. Everywhere we see people who are haunted by the ghosts of poor, dishonest work done in their youth. These covered-up defects are always coming back to humiliate them later, to trip them up, and to bar their progress.

Laziness is the main cause of slovenly work. The worst of all foes to success is sheer, downright laziness. There is no polite synonym for it. Too many are not willing to work. They are lazy. There is no place in this century for the lazy man. He will be pushed to the wall. Laziness is a habit that at first binds a man with silken threads, but later with iron chains. Doing nothing is doing ill. Labor ever will be the inevitable price of everything that is valuable. Goethe said that industry is nine-tenths of genius, and Franklin, that diligence is the mother of good luck. Among the main conditions of failure, H. H. Vreeland, president of the Metropolitan Street Railway Company of New York, in the first place mentions "laziness, and particularly mental laziness."

An idle brain is one of the most dangerous things in the world — nothing deteriorates faster. The mind was made for continual, strong action, systematic, vigorous exercise, and this is possible only when some dominating aim and a great life purpose leads the way. Nature gives us the use of only those faculties which we employ. When we cease to use a faculty or function, it is gradually taken away from us, gradually shrivels and atrophies. Nature gives to him that hath. But she will not let him keep what he does not use. Use or lose is her motto. Every atom we do not utilize this great economist snatches from us. If you put your arm in a sling and do not use it, Nature will remove the muscle almost to the bone, and the arm will become useless; but in exact proportion to your efforts to use it again she will gradually restore what she took away. Put your mind in the sling of idleness or inactivity, and in like manner she will remove your brain, even to imbecility. He that would thus abuse the gifts of God shall find His grace and patience turned into righteous wrath, meting out swift punishment upon his guilty head. God makes no law without affixing a penalty for its violation. Whenever Nature is outraged, she will inflict the pun-

ishment. The bad thing about a little sin is that it refuses to stay little.

We are all inclined to be proud of our strong points while we are sensitive and neglectful of our weaknesses. Yet it is our greatest weakness which measures our real strength. The quality which you put into your work will determine the quality of your life. The habit of insisting upon the best of which you are capable, of always demanding of yourself the highest, never accepting the lowest or second best, no matter how small your remuneration, will make all the difference to you between failure and success.

No one can respect himself or have that sublime energy which makes for high achievement while he puts half-hearted, poor effort into his work. The man who has not learned to put his whole soul into his task, who has not learned the secret of taking the drudgery out of his work by putting his best efforts into it, has not learned the first principles of success.

Let other people do the poor jobs, the botched work, if they will. Keep your standard up. It is a lofty ideal that redeems the life from the curse of commonness and imparts a touch of nobility to the personality.

Pray before work: O Lord, bestow upon me, for the duties to be resumed, prudence, wisdom, understanding, blessing, and success, together with health, so that I not only make a good beginning, but by Thy aid arrive at a profitable close, thus at all times faithfully attending to my duties. To Thee I commend my work. Give success to my projects, and let me accomplish what I undertake. O Lord Jesus, in Thy name and upon Thy word I will cast out my net. O Lord, help me to avert slovenly habits and slovenly work. O Lord, grant success!

I need Thy presence every passing hour:
What but Thy grace can foil the Tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me!

## XIX. The Charm of Personality.

The most important element in an applicant's chances of success on first sight is his personality. Charm of personality is a divine gift. All doors fly open to sunny, pleasing personalities. The power to please is a tremendous asset. If you radiate sweetness and light, people will love to get near you. You havn't the heart to turn away the man with a pleasing personality. There is a charm in a gracious, sunny personality which it is very hard to resist.

Cultivate the art of being agreeable. Lincoln had a passion for helping people, for making himself agreeable under all circumstances. "What thou wilt, thou must rather enforce it with thy smile than hew to it with thy sword" (Shakespeare). Always be polite and courteous. Show a calm spirit and a wise and placid demeanor. Express your sentiments gently, though firmly. Be much larger than anything you say or do. Courtesy is not always found in high places. A fine courtesy is a fortune in itself. Be everywhere polite and affable. The art of pleasing is the art of rising in the world. Men, like bullets, go farthest when they are smoothest. The good-mannered have passports everywhere. Good manners are the kindly fruit of refined nature, and are the open sesame to the best society. Practise good manners also at home. Eat at your own table as you would eat at the table of the President.

Improve the charm of personality by dressing well. Inferiority of garb often induces restraint. God approves of appropriate dress. He has put robes of beauty and glory upon all His works. Every flower is dressed in richness; every field is clothed with a mantle of beauty; every star shines in brightness; every bird is clothed in the most exquisite taste. And surely He is pleased when we provide a beautiful setting for the greatest of His handiworks.

Practise tact. Tact is more than talent. Talent is power, tact is skill. Talent knows *what* to do, tact knows *how* to do it. Never be boisterous and indefinite; be simple and clear. Simplicity is beauty. Simplicity is power. "It is with words as with sunbeams — the more they are condensed, the deeper they burn" (Southey). As the banks and shoals of the sea are the ordinary resting-place of fogs, so it is with thought and language; the cloud almost invariably indicates the shallow. The man of tact, the cautious man, uses words as the rifleman does bullets; he utters but few words, but they go to the mark like a gunshot, and then he is silent again, as if he were reloading.

Cultivate your social side. It is through social intercourse that our rough corners are rubbed off, that we become polished and attractive. Always be frank and open. Secretiveness repels as much as frankness attracts. There is something about the very inclination to conceal or cover up which arouses suspicion and distrust. We cannot long deceive the world. What you say and how you say it, will betray all your secrets, will give the world your true measure.

You must give much if you would be a charming personality.

The more generously you give, the more you will get in return. You must give much in order to get much. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6, 38.

Cultivate humility of soul. "Let each esteem other better than themselves." Vanity, the opposite of humility, goes strutting through the world seeking honor from men and forgetting God. What a contrast the humble Christian presents! Esteeming others better than himself, he puts his heart in an attitude of worship and praise to the heavenly Father. Christians who honor others often entertain angels unawares; such a spirit invests him who possesses it with a charm and beauty which will always be admired and never forgotten.

If you would be interesting and charming, you must take the trouble to learn to talk well. Develop your powers of conversation. The ability to interest people in your conversation, to hold them, is a great power. Conversation is a training in a perpetual school. It stimulates thought wonderfully. We think more of ourselves if we can talk well, if we can interest and hold others. The power to do so increases our self-respect, our courage.

In order to attract and charm others by your personality, you must be able to control yourself, keep cool and sedate, and avoid all nervousness. Nervous impatience is a conspicuous characteristic of the American people. The charm of the days of chivalry and leisure has almost vanished from our civilization.

Above all, cultivate a pleasant, cheerful disposition. Nothing else influences a man's career in life so much as his disposition. Why does many a man fail of success? He is sour and morose, has a surly temper, is sullen, fretful. He may have capacity, knowledge, and pluck to back him at the start; but it is his disposition that will decide his place in the world at the end. He has some unfortunate, crooked twist of temperament that invites disaster. He is ill-tempered, or conceited, or trifling, or lacks interest in his vocation. Is there no antidote? Is there no remedy?

**Alas! the evil which we fain would shun**
**We do, and leave the wished-for good undone;**
**Our strength to-day**
**Is but to-morrow's weakness, prone to fall;**
**Poor, blind, unprofitable servants all**
**Are we alway.**

## XX. The Opportunities for Self-Improvement.

Resolve that you will no longer be handicapped and placed at a disadvantage because of that which you can remedy, because of that which industry may retrieve and integrity may purify. You will find the whole world will be changed for you when you change your attitude. You will be surprised to see how quickly you can very materially improve your mind and memory after you have made a vigorous resolution to do so. Go about it with a firm determination. There is a natural hunger in every normal being for self-expansion, a yearning for growth or enlargement. Beware of stifling this craving of nature for self-development.

The very reputation of always trying to improve yourself, of seizing every opportunity to fit yourself for something better, the reputation of being dead in earnest, determined to become more useful to others and to do something in the world, is of untold assistance to you. People like to help those who are trying to help and to improve themselves. They will throw opportunities in their way. Such a reputation is a good kind of capital to start with.

The world teems with opportunities. They lie all around. There are far more opportunities than men able to embrace them. The biggest opportunity means nothing to the little man; but to the big man the smallest opportunity is the open door to fortune and public service. Oil was a pitiably poor business when Rockefeller first brought his power of organization to bear upon it. Steel had made no millionaires when Carnegie's brain and enterprise made of it an opportunity. Henry Heinz, who made millions and gave noble sums to worthy causes, found his opportunity in the humble pickle. Peter Cooper made his wealth in glue. The two little steel balls that govern or regulate the steam engine brought their inventor millions. The simple invention by which the perforations in postage stamps are made yielded more profit than a gold mine. The silk fiber device in banknote paper brought large monetary returns. New processes of making buttons, pens, and pins have built palaces. Hundreds of men have left enormous fortunes made from relatively insignificant things. These men have developed their chances and opportunities into a good thing by patience, perseverance, energy, and industry. You also have your chances and opportunities. Turn them into a good thing. Develop them for self-improvement. *(To be concluded.)*

# THE THEOLOGICAL OBSERVER.

## Spiritual Leaders Gone Wrong.

The *New York Evening Mail* of May 6, on page four, brought a most illuminating and sad article on Baptist seminaries. Many Baptist pastors think that their theological schools are unfit to train students for the ministry. Dr. Chas. H. Fountain, of Plainfield, N. J., has issued a pamphlet, *The Denominational Situation,* which renews a controversy going back to 1918, to the beginning of a controversy, and to questions raised in the Baptist press which led to the calling of a conference at Buffalo, last June, and the appointment of a commission of nine to inquire into the teachings of certain of their colleges.

To such as are interested in purity of doctrine and are solicitous for the younger generation, to pastors and laymen really interested in their church, these revelations are astonishingly sad. The Baptist Church has very generally maintained "close communion" in theory and practise. But great inroads have been made in the last decades by rationalists. And we can only hope that the men who are now demanding an accounting of their stewardship from the teachers may not rest till success is achieved.

It was but recently that some prominent Presbyterian writer gave it as his belief that the only church in which the Bible still holds sway as the inspired Word of God, coming with authority in its message, — the only Church, generally speaking, uncontaminated by modern belief, is the Lutheran Church. — *New York Lutheran.*

The Bible and church history teach us that corruption has come into the Church through its spiritual leaders. Some years ago we read that one blind man was leading another blind man, and both were headed for an excavation which had been made in a city street. A stranger seeing the danger of these blind men, asked one of them, "What are you doing?" "I am showing my friend around town," he answered. Christ says, "Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master." Luke 6, 39. 40.

Let us not say it boastfully, but very humbly, acknowledging the grace of God, that our Lord has for three-quarters of a century preserved unto our Synod purity of doctrine, that He has given us men at our institutions of learning, in our pulpits, and in our church-schools who have adhered to the unerring Word of God and have taught it to their students, their hearers in the churches, and their children in the schools. We have thus far, by the grace of God, kept out error. We have been called narrow, bigoted, uncharitable, unprogressive; but we have retained the old Gospel, and our work, done in the Lord, has not been in vain. Our Synod has grown from 12 congregations and 22 ministers in the year 1847 to 3,283 congregations and 901 preaching-stations, 2,471 active ministers in charge of congregations, 14 synodical institutions of learning (colleges, theological seminaries, and normal schools), 91 professors and 26 assistants,

2,042 students, 623,228 communicant members, and 1,009,982 souls in the year 1921. Our pastors are not preaching to empty churches, and the percentage of men who are members of our churches and who attend our church services is not small. But these figures are only worth considering when we bear in mind that we are still teaching and preaching the Gospel of Jesus Christ and are thereby doing the work of the Christian Church upon earth.

In spite of all this, however, we need to hear and heed the Lord's warning, "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. 26, 41. In the measure in which indifferentism, rationalism, and materialism are gaining ground in the church denominations surrounding us, it is becoming increasingly difficult for us to maintain our firm stand for the old Gospel. If we, however, be deprived of any of the blessings which we now enjoy and are permitted to bring to others, it will be entirely our own fault. God desires to retain them for us; and by His grace we shall stand firm. Let us especially ask Him always to give us such spiritual leaders as show us the way of truth. FRITZ.

## Luther and Modern Germany.

In an article on "Luther and Education" the *America* says: "The apologists of Martin Luther claim that he made modern Germany. If that be true, we ask in the light of the frightful climax to which Luther-made and Luther-taught Prussia drove the world a few years ago, Are they proud of his work and of the edifice which he erected?"

When ignorant people make such statements as these, we can offer some excuse, but when educated men do so, we cannot give even a satisfactory explanation. They ought to know that the theology taught in modern Germany is not the theology of Luther. It is this very thing which we much deplore, and to which we attribute Germany's downfall. And modern Protestantism as such is also not the fruit of Luther's work. The doctrines and principles which are taught in the theological seminaries of the sects and in their pulpits are not those which Luther taught and which our Lutheran Church teaches to-day. We can rightfully expect that those who would speak with authority at least acquaint themselves with the facts. FRITZ.

## Southern Baptist Convention.

The Southern Baptist Convention met at Chattanooga. In a city of only 75,000 white population 7,000 messengers and visitors were cared for by a generous Southern hospitality. Beautiful homes by the hundred were opened to the visitors. The meetings were held in the Billy Sunday tabernacle, having 6,000 numbered seats. Dr. Edgar Y. Mullins, president of the Southern Seminary, was chosen president of the Southern Baptists. The Conservation Commission reported that the magnificent sum of $12,907,843 had been paid in during the year for convention purposes. The Southern Baptists are trying to raise $80,000,000 in five years. The cost of the campaign is said to be negligible, that is, there are no large overhead expenses. The con-

vention represents 3,000,000 people. The convention called upon the President and the Secretary of State to use their influence in favor of disarmament, urged the passage of the Volstead Supplemental Bill to strengthen the enforcement of prohibition, pleaded for the censorship of motion pictures, expressed itself concerning the evil tendencies of the modern dance, lamented the increase of divorce, asked its ministers to educate the young people as to the sanctity and solemnity of marriage, and demanded stricter Sunday laws. The missionary opportunity of Europe was presented as "second to none in the wide world"; Europe was spoken of as a "mission-field looming as large and as black as Asia or Africa." Nearly 200,000 baptisms were reported for the churches of the Southern Baptists during the past year. A campaign for winning souls will be vigorously carried out. Until now women have had no representation by members of their own sex on the boards of the convention. Upon their request women will be added to the boards. FRITZ.

## What Are the Fundamentals?

The *Congregationalist* says: "God Himself, as He was in the beginning, is now, and ever shall be, . . . is the foundation of the Christian religion. Christ is the second Christian fundamental. . . . When a man has an unshaken hold on God and on Christ, as any man may have and many have had and do have, and is striving to regulate his life thereby, he is in possession of the two fundamentals of the Christian religion. Belief in them and the honest purpose to conform one's life to them are all that should be required for church-membership. . . . They are sufficient bases for Christian unity and for Christian union. . . . Within the limits of these fundamentals there is room for different theories of the atonement or of the inspiration of the Scriptures or of the future advent of our Lord. But these two beliefs are the Biblical fundamentals. Other beliefs are important, but they are secondary. Still other beliefs may be justified by a single passage of Scripture or by a class of passages, but ultimately the whole of the Bible wins out against any particularistic teaching within it."

The final analysis of these statements shows that the *Congregationalist* has no fundamentals at all, but believes what it pleases and advises others to do likewise. Certain it is that different theories of the atonement and of the inspiration of the Scriptures can have no place in Christian theology. The kind of religion which the *Congregationalist* "requires for church-membership" is that which is very generally taught in the sectarian churches of our day. It is the religion of Unitarianism and the lodge, but it is not Christianity. FRITZ.

## What Does the Fundamentalist Movement Portend?

Under this heading the *Watchman-Examiner* (June, 1921) gives a detailed account of the fundamentalist movement. We read, quoting in part: "First of all, we would like to say a word about the people who constitute the Northern Baptist Convention. From such

evidence as we have been able to gather we have come to the conclusion that four-fifths of our people may be denominated conservatives or evangelicals. Four-fifths of our people hold to the faith of our fathers, believe to-day what all Baptists believed fifty years ago. They believe in the supernatural birth of Christ, in the vicarious, substitutionary sacrifice of Christ, in the bodily resurrection of Christ, and they are looking and praying for the visible return of our Lord according to His promise. But certain educators, organization leaders, and pastors among us who have departed from this simple faith of our fathers have long had the ear of the public and have lost no opportunity to promote liberalism and rationalism. This propaganda has been distasteful to the rank and file of our denomination. False teaching is like leaven in its permeating power. But how could this propaganda of false teaching be met? What is everybody's business is nobody's business. Everywhere men and women talked about the situation. Everybody felt that something must be done, but nobody knew just what to do. These were the circumstances that gave birth to the fundamentalist movement.

"Last year 150 men, pastors and laymen, decided to call at Buffalo a conference on Baptist fundamentals. They were conscious of the fact that they were exposing themselves to criticism and ridicule. They did not need to be told by unfriendly people that they were self-appointed leaders. They knew that. They were willing to suffer for Christ's sake. They felt that the time had come for a reaffirmation of the faith of our fathers. The 150 pastors and laymen who called the Buffalo conference and who with others are promoting the Des Moines conference are not denominational anarchists and fanatics. They have spent a lifetime serving every Baptist cause, and they are all actively cooperating with the Northern Convention. They are loyal Baptists, every one of them, and their only crime is that they have consecrated themselves to reaffirming and reemphasizing the faith of our fathers. In an unofficial way they confidently believe that they speak for an overwhelming majority of our Baptist people.

"The leaders in this movement would be the first to acknowledge their limitations. We are not authorized to speak for them, but we dare to do so nevertheless. Their speech may not always be felicitous, and their judgment is not infallible, but they are willing to die for our time-honored Baptist faith. They invite the great conservative element of our denomination to join them in warfare against rationalism. Let the evangelicals of our denomination arouse themselves to the dangers that threaten our holy faith. Let them fall in with the fundamentalist movement, wash out its impurities, iron out its wrinkles, and make it, or something that will grow out of it, the palladium of our liberties.

"The fundamentalist movement, in giving new emphasis to Christian doctrine, is seeking simply to put first things first. In our day the roots of Christianity are being undermined. While realizing that roots are not trees and foundations are not superstructures, we ought also to realize that to cut the roots and undermine the foundations of Christianity is master strategy on the part of the devil. Such work

is done underground, and too often the Lord's husbandmen and the Lord's builders are unaware of the purpose or even the presence of this hidden and powerful enemy. One of the primary purposes of this fundamentalist movement is to raise the danger signal and to plead with our Baptist people everywhere to contend earnestly for the faith delivered once for all to the saints." MUELLER.

## Who Is Responsible for Heresies in the Church?

The *Watchman-Examiner* says in its editorial on the fundamentalist movement: "Let our people stay together, and let the truth prevail. If some of our colleges and seminaries are teaching error, as is commonly reported, it is within the power of our denomination to correct this evil."

It is laudable indeed that there are some among the Baptists who not only know of the deplorable conditions existing in their own denomination, but who also have the courage to voice their conviction. And if it is true that four-fifths among the Baptists hold to the faith of the fathers, then it ought not to be difficult for such a vast majority to assert itself, and, if necessary, put out from among them such as have fallen away from the very fundamentals of Christianity. But will they do it, or will the very spirit of indifferentism which is characteristic of the Reformed churches prompt them to bear with the heretics among them until their heresies have permeated also the four-fifths? The answer is to be given by the Des Moines convention, which is in session while we are writing these lines. We shall report in a later issue.

While it is true that heresies are brought into the Church by the theological schools and the spiritual leaders, it is also true that it is the duty of every Christian in the Church "to try the spirits whether they are of God," and "earnestly to contend for the faith which was once delivered unto the saints." In doing this, Christians are not acting as "self-appointed leaders," but are doing what the Lord Himself in His Word asks them to do. After all, God will hold not only the spiritual leaders in the Church, but also all the members in the Church responsible for the doctrines which are taught. Will the Baptists, the conservative "four-fifths," measure up to their responsibility? FRITZ.

## The Evanston Plan of Religious Education.

Various plans for the promotion of religious education have been worked out during the last few years, one of the most prominent being the "Gary Plan," which provided for certain study during the week in connection with the work of the public schools, but supervised by the churches. Two years ago a somewhat different plan was inaugurated by the city of Evanston for the purpose of providing the same instruction, but on a different basis. The public school buildings were rented to the workers from the churches, who were to offer instruction outside of the school hours. The plan seemed to give considerable promise of success, for the teachers employed were highly trained and

thoroughly competent. They were being paid a salary for their work, which assured high-grade service. The results have not been altogether satisfactory, however. In the first place, it has been a difficult matter to finance. The parents have objected to this "lengthening of the day," and the attendance of the children has fallen off. There has been a feeling that the management was too far removed from the "control" of the churches. — *Northwestern Christian Advocate.*

Realizing the need of more religious instruction for the youth of our land, educators are trying one scheme and then another. Our system of parochial schools solves the problem. Do we fully and always appreciate this fact? FRITZ.

## Results of True Education.

In the *Christian Herald* (June, 1921) Dr. Charles M. Sheldon defines education as "the development, in every right direction, of all the powers of the human being for the purpose of using those powers to make a better world," and mentions among the results of this kind of education the following qualities of head and heart (we are quoting in part): —

The first result of a true education is a deep sense of *humility.* We were born into a very great world, and we can never learn very much about it. The last thing in the world that a student should entertain, is a spirit of pride. The wisest people know very little compared with the vast amount of knowledge to be acquired. There is no such thing as finishing one's education. We may be graduated from a school or college, but never from the university of experience. True humility is the first result of a true education, and by it we will understand an open mind, hungry and eager for new truth and large truth. There is no one in the world who cannot teach some one else a lesson or impart some knowledge.

"The second great result of true education is a *love for hard work.* Those who do things for the world, which need to be done, are not watching either the clock or the pay envelope all the time. The work which they are doing is greater than what they get for it, if it is worth doing at all. When the day's work becomes drudgery or monotony, the very heart of service is gone. Every one has the experience of growing tired in doing the day's work, but one should not grow tired in outdoing it if it is necessary for the world's happiness that it should be done. Real education puts into the heart and mind a joy in using the gifts of mind or the strength of the body. No man is truly educated who works his way through the world without the real joyous feeling in the day's labor.

"The third result of true education is a *clean life.* A truly educated man or woman cannot have bad habits. There are men and women who have been to schools and universities, who have articles of culture in their homes, who have traveled around the world, but who have vicious habits of mind and body. I would not call such people educated. A truly educated person must be wholesome, must think straight and live straight. Conduct and intellectuality must go hand

in hand, or there is something wrong with the entire thing called education.

"The fourth result of a true education is *high ideals*. The first thing that the average man does is to sneer at ideals. He says they will not work in the markets, and they will not go in politics. What he means by that is that sometimes if one acts from the highest motives, he may lose money or fail to get elected to an office. The high ideals that one carries into business or politics will not be carried in there unless they are formed during the period of education. A student who cheats in his examinations will cheat in his business or political life, and no man is truly educated who cheats, and no man is truly educated who has no ideals in the making of money or in the holding of power.

"The fifth result of a true education is an *independent spirit*. Educated people who are truly educated according to our definition will do things which other people will not do. One of the greatest tests of an educated man or woman is the test of putting them into difficult positions and challenging them with seeming impossibilities. Where an uneducated person would fail or cowardly run away, an educated person will remain and wrest victory out of defeat. The mark of independence is the quality which has made reformers, and it would be a very poor world without them.

"Another mark of a truly educated life is a *sense of brotherhood*. I may be a citizen of the State of New York or of Kansas, so far as my birthplace or citizenship or voting place is concerned, but I am also a citizen of the whole world. No one is truly educated who has race prejudice or hates other people because they belong to another nationality, or who is indifferent to the troubles of other people because they do not live in his block. Every really educated person has a feeling of sympathy for all the people in the wide world, and it is absolutely impossible for him to hate, or despise, or be indifferent to, any other human being.

"The last great result of a true education, and the best of all, is *religious convictions*. Every truly educated person in the world must have a religious life. There is no such thing as true education without true religion. By religion I do not mean going to church, subscribing to certain articles of creeds, or wearing certain kinds of clothing. I mean what Jesus meant when He said: 'We must love God, and our neighbor as ourselves.' That is religion in the highest sense, and no college training, no book learning, no linguistic gifts, no travel, no culture, can take the place of a love of God and man. There are a good many pagans walking around in this world under the guise of educated people. They are not educated unless they have the great basic foundation in life of the creed of the Master. Education without religion is a farce and a failure. If the schools and colleges do not teach the great fundamentals of conduct and of the right relations of men to their neighbors, of common justice and honor in the market-place, of an absence of race feeling and prejudice, if they do not teach peace instead of war, and love instead of hate,

and service instead of self, they are pagan institutions with no right to an existence, and the tax-payers' money is wasted upon them. If they do not teach conduct and character, they are pagan and not Christian."

While the above is, in general, a fine statement of what true education should accomplish, we beg leave to take issue with it on several points. A definition of true education must take into account more than this present life. Hence true education is something far greater than "the development of all the powers of the human being for the purpose of using those powers to make a better world." True education reaches beyond this life into eternity, and seeks to establish the right relation between sinful man and the holy God through faith in Christ Jesus as the only foundation upon which to build conduct and character and everything that is good and praiseworthy. Here is the point where Christian education — and that we believe is true education — differs from every education that is essentially pagan. Without faith in Christ there are no true religious convictions, just as little as there is true love of God and our neighbor without sanctification by the Spirit through faith. Every discussion of the subject only serves to show how wide is the chasm between an education primarily based upon God's Word, and one that is not. MUELLER.

## Religious Education? Yes and No.

The *Northwestern Christian Advocate* of June 8 says that Dr. Walter S. Athearn, in discussing "Spiritual Illiteracy in the United States," recites the startling facts respecting the small percentage of American children and youth who are in any way connected with the enterprises of religious instruction conducted by the churches, and takes the Sunday-school to task because it "has not developed an adequate body of teaching material," and has "meager equipment and inadequate support." It then says that our duty is clearly to quicken and enlighten the conscience of the Church in favor of the religious education of its children.

Very true. But we answer the question as to religious education both with yes and no. If the kind of religion which is preached from many sectarian pulpits of our day, namely, that Christianity consists in no more than a mere outward moral righteousness, shall enter into the religious education of the children of the land, then the sectarian churches had better save their efforts in this direction. We are heartily in favor of the religious education of children, but only when such religious education calls for the teaching of the Word of God, by means of which alone true religion can be imparted and souls saved.

Before taking up the question as to the religious education of the youth, the sectarian churches of our day had better first purify their churches by putting those men out of their pulpits and out of their theological seminaries who are not only spreading false doctrine, but who no longer preach Christ, the Son of God and the Savior of sinners. Why make also the children drink the foul water which is flowing from these sources? FRITZ.

## Concerning the Millennium.

In concluding an article on "The New Testament on the Second Coming of Christ" A. T. Robertson, a noted preacher and scholar in the Baptist Church, having set forth the New Testament teachings on Christ's second coming, says: "Such in epitome is the teaching of the New Testament concerning the second coming of Christ. If we believe what the New Testament teaches, we should also cherish a lively hope for the second coming of our Lord. But Jesus was silent concerning the time and manner of His coming. So are all the writers of the New Testament silent. But we should be ready and eager for His coming. Meanwhile we are to carry on the work of evangelization to the ends of the earth. The world program of Christ is laid upon us by Him. Our duty is to push that with the vigor in our power. We must leave times and seasons to God, who orders the universe.

"I have said nothing about the millennium because *the New Testament has nothing concerning the millennium* save in one chapter in the Apocalypse of John (chapter 20), and no one knows what is meant by the thousand years nor the relation of that symbolic period to the second coming of Christ. *It is a pity for us to obscure the great and blessed promise of the personal return of Christ by discussions about the millennium since we really know nothing clear about that.*"

In the same issue of the paper in which this article appears Edward B. Pollard also writes: "One of the most figurative and uncertain passages in this highly obscure and symbolic book is that in chapter 20, which is alone in speaking of a thousand-year reign (millennium), in which 'the souls of them that had been beheaded for the testimony of Jesus,' those that had 'not worshiped the beast,' nor bowed before the Roman emperor's image reigned with Christ a thousand years. It is not said whether these 'souls' are to be embodied, or disembodied, nor where this reign takes place, though some confidently affirm it will be in the flesh and on the earth. Nor does the passage say anything about the 'saints' in general reigning with Christ, but only the martyrs who were beheaded and had not bowed to Caesar's image. Any sort of millennialism stands or falls on a literal interpretation of this passage. And as Dr. Weston used to say, 'I don't know much about the millennium, but I do know it is unsafe to build a system of interpretation of the whole Bible on your interpretation of a single passage in one book and that the most difficult book in the Bible!' A thousand years in the Bible is an indefinite stretch of time. The writer was encouraging a hard-pressed Christian brotherhood to hold firm to their faith through all their fiery trials, being assured that, though beheaded, they, in God's own time, would enter into the privileges and joys of the victorious and reigning Christ. To have informed these glorified martyrs that they would be sent back to earth to live in the flesh for a literal thousand years and then the devil would be set loose again would, I fancy, have had but a poor and melancholy sound to their sainted ears. In fact, in this vision in which the thousand-year reign with Christ is mentioned

(Rev. 20, 1—6), Christ's coming is not once mentioned, nor is there any hint that the scene there described is to be on the earth, nor any reference to any saints present in the scene, except certain martyred ones. *To build up a definite scheme of millennial hopes upon so indefinite a revelation; to talk of pre and post, "before" and "after" a millennium so insecurely fixed as this is to court a confusion of tongues."* MUELLER.

## What Is Christianity?

In answering this question, the *Presbyterian* (June 2, 1921) says in part: "With the total historical manifestation of Christianity before us — with a New Testament in one hand and a history of the Christian Church in the other — we are dull of understanding if we do not perceive that Christianity is a *specific* religion, that it is a *redemptive* religion, that it is *that particular redemptive religion that offers salvation through the expiatory death of Jesus Christ.* As Dr. Warfield put it: 'Christianity is a redemptive religion, having as its fundamental presupposition the fact of sin, felt both as guilt and as pollution, and offering as its central good, from which all other goods proceed, salvation from sin through an historical expiation wrought by the God-man Jesus Christ. The essence of Christianity has always been to its adherents the sinner's experience of reconciliation with God through the propitiatory sacrifice of Jesus Christ.... No doubt, parties have from time to time arisen who have wished to construe Christianity otherwise. But they have always occupied a place on the periphery of the Christian movement, and have never constituted its main stream.'

"Modern liberalism admits that this is what Christianity has all but universally meant to its adherents. It maintains, however, that almost its entire historical manifestation has been a departure from type, that the 'religion of Jesus' was immediately after His death transformed by the 'faith' of the primitive community,' and this in turn by the theological constructions of Paul; so that it is Paulinism rather than Christianity with which church history concerns itself, since it is only recently, thanks to 'Liberalism,' that true Christianity has been recovered. A sounder scholarship, however, has abundantly shown the untenableness of this representation of early church history. There is no such line of cleavage between Paul and the primitive Christians, or between the primitive Christians and Jesus. In the mind of Jesus as well as in the minds of the primitive Christians, and in the minds of the primitive Christians as well as in the mind of Paul, the religion that He founded is a redemptive religion centering in the cross as an atoning sacrifice.

"We may, or we may not, like such a religion. We may accept it, or we may reject it. We may regard it as rational or irrational. We may think it moral or immoral. We may value it as our chief treasure, or we may regard it as without value, or even as a thing to be gotten rid of because positively harmful. Be our judgment of it what it may, true or false, valuable or worthless, it is utterly futile, however, to deny that this is the sort of religion Christianity, as a matter of fact, is."

What the *Presbyterian* here points out is certainly true. And only as long as Christians continue to hold to Christianity "as that particular redemptive religion that offers salvation through the expiatory death of Jesus Christ" are they able to combat and repel the lying deceits of modern liberalism. The issue implies that they cling to every iota of Gospel-truth. Otherwise their fight is futile.

MUELLER.

## Faith and Charity.

The St. Louis *Christian Advocate* (June, 1921) thus commends the action of Chinese students under Christian teaching during the recent famine in China: "To the earnest Christians of America who have made it possible for our missionaries to carry the Gospel of Christ into far places, one of the most heartening messages to come out of China is that which tells us of the self-sacrificing service, in behalf of the starving famine victims, rendered by the native college and high school students who have come under the influence of our Christian workers. Those from the colleges were quick to volunteer, and they proved themselves dependable and untiring relief workers. Later, when temporary schools were established in famine villages, in the general plan of the relief organizations to save as many children as possible from the ravages of the famine, high school students offered their services. They have been working without charge in schools in which the pupils have to be fed as well as taught. Beginning as teachers and helpers, these high school lads, in many instances, have come to have almost entire charge of the famine schools, as those originally in authority have been called to other relief work. And their unselfish devotion to the little unfortunates under their care furnishes one of the most inspiring examples of the result of Christian teaching."

It has always been thus. Faith in Christ worketh love. So, in some hour of need, even men who have scoffed at missions and ridiculed the thought of changing the hearts of idol worshipers through the Gospel of Christ, find out, to their great rejoicing, that the preaching of God's Word among the heathen is not in vain. MUELLER.

## "Christian Science."

The *Christian Science Sentinel* of April 16, 1921, p. 643, says: "Every word written by Mrs. Eddy and left as a part of her divine mission was inspired and controlled by divine authority. In other words, every word is divinely authorized." With a sweep of the pen so-called Christian Science sets aside God and the Bible, and puts Mrs. Eddy and her writings in their place. That the so-called Christian Scientists altogether disregard the Bible is apparent from all their teachings. The April issue of the *Christian Science Journal* has the following: "The material universe and all that it contains, including mortal man, is a dream or illusion; its states of being are never real or absolute, but are always states of belief, at times seemingly better or worse, but always erroneous. . . . When Christ stood before the tomb of Lazarus, He knew that Lazarus, as the spiritual

child of God, had never died; but He knew also that Lazarus as a material man had never lived; and His clear knowledge of the absolute truth about Lazarus changed the belief of the people from a belief of Lazarus dead to a belief of Lazarus living, both of which were merely beliefs of mortal mind."

John 11, 13. 14 we read: "Howbeit Jesus spake of his death. . . . Then said Jesus unto them plainly, Lazarus is dead." And Martha said unto the Lord: "Lord, by this time he stinketh, for he hath been dead four days." V. 39. And John 12, 9 we read: "They came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." So-called Christian Science does not believe in death; consequently not in sin, by which death was brought into this world; consequently also not in the need of a Savior, who has redeemed us from sin and death. Why does Christian Science persist in calling itself Christian when in its system it has not a vestige of Christian truth left? It is simply another case where the devil transforms himself into an angel of light to deceive the unwary.

FRITZ.

### A Warning to Ministers.

Speaking editorially, the *Congregationalist* says: "Ministers cannot be too careful about entering upon courses of action that will put them into a false position and lead others into a financial morass." It is bad enough when ministers yield to the temptation of making poor investments of the little money which they may have, but still worse it is when they let themselves be persuaded to commend certain business projects and induce their brother ministers or the members of their church and of other churches to invest their money in a losing proposition. People believe that a business scheme recommended by a minister must be sound. It will, however, not add to the dignity of his office nor to the confidence which people ought to put in him, if a minister lets himself be used as a financial agent; and no amount of good intentions will help him very much with his people, if through his fault they have lost money in a business venture, which, perhaps, from the very beginning had been unsound or even a swindle. A word to the wise is sufficient.

FRITZ.

---

## BOOK REVIEW.

**Mission Studies.** *Edward Pfeiffer, D. D.* Lutheran Book Concern, Columbus, O. 469 pp., 5½×8. Third, revised and enlarged edition. $2.50. Order from Concordia Publishing House, St. Louis, Mo.

Professor Pfeiffer of Capital University (Ohio Synod) at Columbus offers valuable material to the student of missions, as can readily be seen from the table of contents: I. The Historical Background of the Missionary Enterprise; II. Missionary Principles in General, with Particular Application to Foreign Missions; III. Home and Inner Mission-work; IV. The Nurture of Missionary Life in the Home Church. In two appendices he

gives outlines of courses for mission study classes and reading circles, and a bibliography. We do not hesitate to say that the reading of Prof. Pfeiffer's book will be well worth the money and the time spent on it.

FRITZ.

**A Commentary Critical and Explanatory on the Whole Bible**, with Introduction to Old Testament Literature, a Pronouncing Dictionary of Scripture Proper Names, Tables of Weights and Measures, and an Index to the Entire Bible. *Rev. Robert Jamieson, D. D., Rev. A. R. Fausset, A. M., Rev. David Brown, D. D.* 1370 pages, large octavo. (George H. Doran Co., New York.) $7.50. Order from Concordia Publishing House, St. Louis, Mo.

The popular demand, apparently growing, for one-volume commentaries on the whole Bible has so far been supplied for English readers exclusively by British scholars of the Reformed type of theology, or of the modern school of negative Bible criticism. *Peake's Commentary* is the most radical in this class; *Dummelow's* is more conservative; and the present *J. F. & B.'s Commentary* is advertised as "a standard evangelical work." In its present form it is evidently a reprint, and the blurred and defective typography in places indicate that old plates have been used. Some of our readers probably remember this commentary in its original four-volume edition, for which Jamieson, of St. Paul's, Glasgow, Scotland, had treated Genesis to Esther; Fausset, of St. Cuthbert's, York, England, Job to Malachi; Brown, Professor of Theology at Aberdeen, Scotland, Matthew to Romans; and Fausset again, Corinthians to Revelation. This four-volume edition had such an immense sale that "the plates became literally worn out from the printing of so many editions." A later print in two large octavo volumes ran through many editions. "Now these two volumes have been combined in one by the employment of a very thin, but good quality of paper." The *J. F. & B. Commentary*, then, is not, like *Dummelow's* and *Peake's*, an entirely new work, written to meet present needs. Moreover, its composite authorship does not give it the absolute uniformity of its two British companion publications. However, this feature is the least disturbing of all in this book, as there exists a remarkable unity of sentiment and method among the three authors.

Nearly one-half of this commentary is devoted to the exposition of the New Testament (605 pages, to 726 for the Old Testament). The partiality thus shown for the New Testament has the best of reasons to commend it, and will be generally approved. In the Old Testament the treatment given to the Psalms (43 pages) is out of proportion to that given to Job (36 pages). 76 pages have been devoted to Isaiah, 60 to Jeremiah (including Lamentations), 52 to Ezekiel, and 28 to Daniel. All the minor prophets are treated on less than 100 pages. — In the New Testament there are 59 pages devoted to Matthew, 30 to Mark, 32 to Luke, 44 to John, 46 to Acts, 38 to Romans, 58 to Corinthians, 16 to Galatians, 17 to Ephesians, 9 to Philippians, 12 to Colossians, 15 to Thessalonians, 32 to the pastoral epistles, 1½ to Philemon, 42 to Hebrews, 11 to James, 24 to Peter, 14 to John, 4 to Jude, and 57 (!) to Revelation. This enumeration is no attempt to measure intellectual and spiritual values by mechanical units, but it is to enable our readers to form some opinion of the distribution of explana-

tory matter in this book, and relate that to their own experience of the amount of comment needed in specific instances. In a book of this kind space is an essential matter, and disproportion in this respect has the same effect as a false emphasis in speech.

Special pains have been taken with the introductory material, 32 pages of which have been devoted to the Old Testament, and 40 to the New. In the Old Testament section there are introductory articles given at the beginning of the volume to the Pentateuch and the historical books, to the poetical books, to the prophetical books, and to the prophets of the Restoration. Besides these, there are special introductions for each book from Job to Malachi. In the New Testament each book is given a special introduction. These 72 pages of introductions are an isagogies *in nuce;* they are marvels of condensation, each article packed full of facts, and pressed down. We note some of the judgments expressed: "The Mosaic origin of the Pentateuch is established by the concurring voices both of Jewish and Christian tradition; and their unanimous testimony is supported by the internal character and statements of the work itself. . . . But admitting that the Pentateuch was written by Moses, an important question arises as to whether the books which compose it have reached us in an authentic form; whether they exist genuine and entire as they came from the hand of their author. In answer to this question, it might be sufficient to state that, in the public and periodical rehearsals of the Law in the solemn religious assemblies of the people, implying the existence of numerous copies, provision was made for preserving the integrity of 'The Book of the Law.' But besides this, two remarkable facts, the one of which occurred before and the other after the captivity, afford conclusive evidence of the genuineness and authenticity of the Pentateuch. The first is the discovery in the reign of Josiah of the autograph copy which was deposited by Moses in the ark of the testimony, and the second is the schism of the Samaritans, who erected a temple on Mount Gerizim, and who, appealing to the Mosaic Law as the standard of their faith and worship equally with the Jews, watched with jealous care over every circumstance that could affect the purity of the Mosaic records. There is the strongest reason, then, for believing that the Pentateuch, as it exists now, is substantially the same as it came from the hands of Moses. The appearance of a later hand, it is true, is traceable in the narrative of the death of Moses at the close of Deuteronomy, and some few interpolations, such as inserting the altered names of places, may have been made by Ezra, who revised and corrected the version of the ancient Scriptures. But substantially the Pentateuch is the genuine work of Moses, and many who once impugned its claims to that character, and looked upon it as the production of a later age, have found themselves compelled, after a full and unprejudiced investigation of the subject, to proclaim their conviction that its authenticity is to be fully relied on. — The genuineness and authenticity of the Pentateuch being admitted, the inspiration and canonical authority of the work follow as a necessary consequence." (p. 5 f.) This is quite satisfactory; but it is necessary to examine at once what, in the view of the authors, constitutes inspiration. We turn to 2 Tim. 3, 16: "ALL SCRIPTURE — *Greek*, 'Every Scripture,' *i. e.*, Scripture in its every part. However, ***English Version*** is sustained, though the Greek article be wanting, by the

technical use of the term 'Scripture' being so notorious as not to need the article (cf. *Greek*, Eph. 3, 15; 2, 21). The *Greek* is never used of *writings* in general, but only of the sacred Scriptures. The position of the two *Greek* adjectives closely united by 'and,' forbids our taking the one as an epithet, the other as predicated and *translated* as ALFORD and ELLICOTT, 'Every Scripture given by inspiration of God is *also* profitable.' *Vulgate*, in the best MSS., favors *English Version*. Clearly the adjectives are so closely connected that as surely as one is a predicate, the other must be so too. ALFORD admits his *translation* to be harsh, though legitimate. It is better with *English Version* to take it in a construction legitimate, and at the same time *not harsh*. The *Greek* 'God-inspired' is found nowhere else. Most of the New Testament books were written when Paul wrote this his latest Epistle: so he includes in the clause, 'All Scripture is God-inspired,' not only the *Old Testament*, in which alone Timothy was taught when a child (v. 15), but the New Testament books according as they were recognized in the churches which had men gifted with 'discerning of spirits,' and so able to distinguish really inspired utterances, persons, and so their writings, from spurious. St. Paul means 'All Scripture is God-inspired *and therefore* useful'; because *we* see no utility in any words or portion of it, it does not follow that it is not God-inspired. It is *useful* because *God-inspired*, not *God-inspired* because useful. One reason for the article not being before the *Greek*, 'Scripture,' may be that, if it had, it might be supposed that it limited the sense to the *hiera grammata*, 'Holy Scriptures' (v. 15), *of the Old Testament*, whereas here the assertion is more general: *'all* Scripture' (cf. *Greek*, 2 Pet. 1, 20). The *translation*, 'all Scripture that is God-inspired is also useful,' would imply that there is some *Scripture* which is not God-inspired. But this would exclude the appropriated sense of the word 'Scripture'; and who would need to be told that 'all divine Scripture is *useful*' ('profitable')? Heb. 4, 13 would, in ALFORD'S view, have to be rendered, 'All naked things are *also* open to the eyes of Him,' etc.: so also 1 Tim. 4, 4, which would be absurd. KNAPP well defines inspiration, 'An extraordinary divine agency upon teachers whilst giving instruction, whether oral or written, by which they were taught how and what they should speak or write' (cf. 2 Sam. 23, 1; Acts 4, 25; 2 Pet. 1, 21). The *inspiration* gives the divine *sanction* to all the words of Scripture, though those words be the utterances of the individual writer, and only in special cases *revealed* directly by God (1 Cor. 2, 13). *Inspiration* is here predicated of the *writings*, 'all Scripture,' not of the persons. The question is not *how* God has done it; it is as to the *word*, not the men who wrote it. What we must believe is that He *has* done it, and that all the sacred writings are everywhere inspired, though not all alike matter of special *revelation;* and that even the very *words* are stamped with Divine sanction, as Jesus used them (*ex. gr.*, in the temptation, and John 10, 34. 35) for deciding all questions of doctrine and practise. There are degrees of *revelation* in Scripture, but not of *inspiration*. The sacred writers did not even always know the full significancy of their own God-inspired words (1 Pet. 1, 10—12). Verbal inspiration does not mean mechanical dictation, but 'all Scripture is (so) inspired by God,' that everything in it, its narratives, prophecies, citations, the whole — ideas, phrases, and words — are such as He saw fit to be there.

The *present condition* of the text is no ground for concluding against the *original text* being inspired, but is a reason why we should use all critical diligence to restore the original inspired text. Again, inspiration may be accompanied by revelation or not, but it is as much needed for writing *known* doctrines or facts authoritatively as for communicating *new* truths. [TREGELLES.] The omission here of the substantive verb is, I think, designed to mark that not only the Scripture *then* existing, but what was *still to be written till the canon should be completed*, is included as *God-inspired.*" (p. 427.) This quotation, which serves at the same time as a fair sample of the form and quality of the comment, is so far superior to what one reads nowadays on this subject that one is inclined to condone the defects, such as the lack of distinction in Knapp's definition between inspiration as it applies to the spoken discourse and in their capacity as writers of God's Word, also the authors' dread of the much-travestied "dictation theory," and the omission of any remark on the *impulsus scribendi.*

The Christological standpoint of the authors can be fairly seen in their remarks on Phil. 2, 7: "MADE HIMSELF OF NO REPUTATION, AND . . . AND — rather as the *Greek*, '*Emptied* Himself, *taking* upon Him the form of a servant, *being* made in the likeness of men.' The two latter clauses (there being no conjunctions, 'and — and,' in the *Greek*) expresses in what Christ's 'emptying of Himself' consists, *viz.*, in 'taking the form of a servant' (*note*, Heb. 10, 5; cf. Ex. 21, 5. 6 and Ps. 40, 6, proving that it was at the time when He assumed a *body*, He took 'the form of a servant'), and in order to explain *how* He took 'the form of a servant,' there is added, by 'being made in the likeness of men.' His subjection to the Law (Luke 2, 21; Gal. 4, 4) and to His parents (Luke 2, 51), His low state as a carpenter, and carpenter's reputed son (Matt. 13, 55; Mark 6, 3), His betrayal for the price of a bond-servant (Ex. 21, 32), and slavelike death to relieve us from the slavery of sin and death; finally and chiefly, *His servantlike dependence as man on God*, whilst His divinity was not outwardly manifested (Is. 49, 37), are all marks of His 'form as a servant.' This proves (1) He was in the form of a servant as soon as He was made man. (2) He was 'in the form of God' *before* He was 'in the form of a servant.' (3) He did as really subsist in the divine nature as in the form of a servant or in the nature of man. For He was as much 'in the form of God' as 'in the form of a servant'; and was so in the form of God as 'to be on an equality with God': He therefore could have been none other than God; for God saith, 'To whom will ye liken Me and make Me equal' (Is. 46, 5)? [BISHOP PEARSON.] His *emptying Himself* presupposes His previous *plenitude of Godhead* (John 1, 14; Col. 1, 19; 2, 9). He remained full of this; yet He bore Himself as if He were *empty.*" (p. 363.) This again is a quite satisfactory statement on the *kenosis*, except that one might wish to see it stated that while the incarnation and the humiliation coincide in point of time, they are not identical. Altogether one finds in this one-volume commentary so much gratifying, reliable, correct interpretation, tersely and succinctly expressed, that for quick use this volume is the best commentary for Christians that still occupy the old conservative orthodox position in matters of faith. As regards condensation of valuable information, the authors are very masters. — To add a few strictures to our foregoing remarks is all the more necessary

because of the generally trustworthy comments of the authors. Their remarks on the water-spirit baptism in John 3, 6 are weak. On John 6, on the sermon at the synagog at Capernaum, there occurs this remark: "(It should be added that although this discourse has nothing to do with the Sacrament of the Supper, the Sacrament has everything to do with it, as the *visible embodiment* of these figures, and, to the believing partaker, a *real*, yea, and the most lively and affecting participation of His flesh and blood, and nourishment thereby of the spiritual and eternal life, here below.)" (p. 140.) To the Reformed this statement is not satisfactory, but neither does the Lutheran see his way clear to endorse it because of the vagueness of the relation still assumed between this discourse of the Lord and the Sacrament of the Supper. In Col. 2, 16 the authors take a stand against the abrogation of the Old Testament Sabbath. (p. 378.) In Rev. 20 a reign of "Christ with His transfigured saints over men in the flesh" is taught, and the term "souls" in v. 5 is misinterpreted. — In conclusion, we note that the "Index to the Entire Bible," which is promised in the title of this book, is a sad misnomer. The "Index" is nothing but a running table of contents, — or has the "Index" been omitted? D.

**Personal Evangelism among Students.** *George Stewart, Jr.*, and *Henry B. Wright.* Association Press, 347 Madison Ave., New York. 79 pp., 6½×4½. $1.00.

This booklet deals with the problem of the student, to whom, in a specific sense, may be applied Henry van Dyke's description of the boy, "our hardest problem and our brightest hope." The authors have in mind, not any special class of students, but all students. They mean to be helpful to these in an evangelical way. Members of college and university faculties will find some facts worth considering and some hints worth heeding in this booklet.

Speaking of academic freedom without supervision, the authors rightly say: "If students are left to themselves, the results are apt to be disastrous in the extreme. To allow men the enjoyment of new privileges with no understanding of their proper use is a hazardous experiment. The student, only recently freed from supervision [of the preparatory school], drinks long and deep of the new freedom, which he is too apt to regard as a right and not a responsibility." While the young men who are attending colleges and universities should not be treated as if they were still boys attending an elementary school, yet the very fact that they are students, who are to be trained by their instructors, demands that they should not be without supervision and guidance. " 'They yield with the certainty of gravitation to personal influence.' In the hour of liberty heading towards license, there is but one form of guidance which students will accept. But this, if it be genuine, they rarely refuse. It is the contagion of another's personality working through the processes of friendship." "A class of students is essentially what its teachers and leaders are." Instructors and leaders in education should be able to say with Paul, the authors tell us: "Be ye imitators of me, even as I also am of Christ."

Many a young man has gone through a college or a university and has, to his own regret in later years, learned comparatively little because he did

not make use of the opportunities which were given him. Therefore it is well to be reminded that "hard, honest, consistent study is essential to the building of the best type of character on our school and college campuses. We fail to accomplish the task of propagating genuine Christianity as long as we justify habitual unfaithfulness in the main business of schools and colleges, namely, preparation for the classroom exercises."

Speaking of group consciousness, the authors say: "In contrast to individualism, students possess a gregariousness, a group consciousness, which one must also take into account. The power of tradition" — we speak of it as *usus* — "is upon nearly every one. Bad traditions are established as easily as good ones. In four years, a college generation, a bad tradition can be formed, and in nearly the same length of time a good tradition can become atrophied. One who would understand the life of a given college or school will do well to search into these inarticulate, informal, unconscious influences that exist in the *mores*. These are the principal governing factors. To sow ideas that take root in a college body and grow into tradition that makes for fairness and decency and justice on the campus, is one of the greatest contributions which one can make to the student life of to-day."

Any school is what its teacher makes of it. "The teacher is ultimately responsible for the final product of a school or college." "Let any one who is placed in a position of spiritual leadership examine himself, for his work will rarely result in anything higher than his own spiritual level."

FRITZ.

**The Vacation Religious Day-School.** Teacher's Manual of Principles and Programs. *Hazel Straight Stafford.* The Abingdon Press, 150 Fifth Ave., New York. 160 pp., 8×5½. $1.00; by mail, $1.10.

In an editorial note printed in this book we are told that "back of the rapidly increasing popularity of the idea of the daily vacation school of religion are the convictions that — First: The Sunday-schools, because of their many limitations, cannot carry the full responsibility for the religious training of the children and youth of America. In addition to their highly important work there will be required a substantial program of week-day religious instruction. Secondly: The responsibility for this week-day religious instruction cannot rest upon the public school boards, but it does rest upon the churches of the community. Thirdly: In view of the constitutional provision for the separation of Church and State and of the guarantee of religious freedom to all, week-day religious instruction must be conducted, necessarily, upon a voluntary basis and without the use of public funds."

Very true. But why have these schools for week-day religious instruction periods only during vacation? It is better, of course, than to be satisfied merely with a Sunday-school. But, after all, can the Church supply the religious needs of the children with the Sunday-school plus the vacation religious day-school? Our Church has long ago answered this question by establishing its parochial schools, in which, besides the usual branches of learning which are taught in the public school, the Christian religion is daily taught throughout the whole school-year. Even Mrs. Stafford says that the vacation religious day-school, for which she has written her book,

"does not claim to be a panacea for all religious ills, neither the last word in religious education."

While we heartily agree both with the editor and with the author of the book that week-day religious instruction is a necessity, we cannot agree with them that the purpose of religious day-schools should be *"to instruct the children in fundamental religious values common to all denominations,"* nor can we agree that "if religious training is to be universal for our country, it must be organized and maintained *by all the churches acting together.*" With such a purpose in view, however, Mrs. Stafford has written her book of principles and programs for a vacation religious day-school. Mrs. Stafford proposes that a religion be taught which will satisfy the members of the various Protestant churches in a community. What kind of religion she has in mind we can learn from such a remark as this: "Care should be taken by the teacher to paint a vivid, attractive picture of Christ, the man hero, which will inspire the class with a new zeal to study His life. *Christ as a 'Man of Sorrows' does not appeal to young folk.* [Italics our own.] Christ as a 'Humorist,' 'Story-teller,' 'The Alert,' 'The Observer,' 'The Scourger,' makes a tremendous appeal." (p. 126.) We admit that Christ as the "Man of Sorrows" does not appeal to young folk nor to old folk, but the crucified Savior is *needed* by both young and old, for without Him there can be no salvation. A religion which leaves out Christ, the "Man of Sorrows," leaves out the very heart of the Christian religion and ceases to be the religion which alone can save man from sin, death, and hell. Mrs. Stafford's vacation-school religion is also characterized when, in her "Synthetic Survey of Biblical Material," p. 157, she classifies the story of the creation, of Adam and Eve, of the Garden of Eden, of Cain and Abel, of Noah, the ark, and the Flood as belonging to that period which she calls "the prehistoric period of legendary age."

In the preface Mrs. Stafford tells us that the establishment of an effective religious day-school for children was some years ago "a difficult work since the principle of interdenominational cooperation had not yet been concluded by the churches, and the idea of week-day religious instruction was deemed unnecessary, if not heretical." Now evidently the conditions have changed; the churches are beginning to admit that the children need more religious instruction than has until now been given them in the Sunday-school; but at the same time the sectarian churches have resorted to interdenominational cooperation, because they have become doctrinally indifferent and in not a few instances have cast to the winds, as far as they are concerned, the very fundamentals of Christianity. The latter condition is a very serious one, and we are sorry that an effort to give more religious instruction to the youth of the land, which in itself is laudable, is put into the service of a religion which is headed toward Unitarianism, if it has not already become such. The poor children who are to be brought up in the atmosphere of such a devitalized religion are to be pitied.

Daily lesson outlines are given in the book covering eight years of common school work and three years of high school work. FRITZ.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I.—OCTOBER, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

**Prof. W. H. T. Dau, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.**


## CONTENTS.


| | PAGE |
|---|---|
| Concordia Triglotta | 289 |
| Little Journeys in the Higher Anticriticism | 297 |
| The Road to Success, or Self-Improvement | 304 |
| The Theological Observer | 308 |
| Book Review | 318 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "Oct. 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. OCTOBER, 1921. No. 10.

## Concordia Triglotta.

PROF. TH. GRAEBNER, St. Louis, Mo.

> For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Rom. 10, 10.*

I.

In 1917, the quadricentennial year of the Reformation, the Synod of Missouri, Ohio, and Other States passed a resolution to publish, as a memorial of the Jubilee, a German-Latin-English edition of the symbols of the Evangelical Lutheran Church. In the present year, memorable as the quadricentennial of Luther's epochal confession before Church and Empire at Worms, the task was completed, and the trilingual Concordia is now on the market.

The writer approaches with some trepidation the task, with which he has been commissioned, of writing an announcement of this volume for the THEOLOGICAL MONTHLY. The publication of the *Triglot Concordia* is more than a bold book-making venture; it is more than an achievement of Christian scholarship even; it is an event that marks an epoch in the history of the Lutheran Church. A century hence, if the world stands, it will be easier to appraise its importance than it is to-day, when with eager eyes we are scanning the pages of this fine volume, with the faint odor of bindery still upon it. Even a generation hence there will be a better perspective than we possess to-day, to measure its importance to the Church of the Reformation and to the kingdom of God. And this all the more so if it is true, as we hold it to be, that the Lutheran Church is even now entering upon a new era of growth and development, greater than any of the past. Who, then, standing at the threshold of a new day for Lutheranism, shall say what this book, containing the history of its great trials and the memorials of its triumphs, the platform upon which it invites the Church Visible to unite for future labor and conquest, — what this *Concordia Triglotta* means to the Church of the coming years?

So much we can discern even now, that its publication at this time will hearten every faithful disciple of Luther in the age of conflict that lies ahead. For let it be said, if there ever was an age in which men ought to hesitate before venturing the issuance

of a textual revision and new translation of the creeds of any Church, it is the present age. Our generation believes that it is not only unnecessary to hold to a creed, but that it is a mark of narrowness and bigotry to accept any creed. Its popular spokesmen, in pulpit, lecture-hall, and editorial office, have nothing but fine scorn for dogma. Sixteenth Century Theology has become a by-word. And, behold, here a body of Christians unites in the republication to the world of its creed, and that creed throughout Sixteenth Century Theology!

Hence we say that the publication of our 1917—1921 *Triglot* is an act of faith, and it will so be recognized in the generations to come. The Church which has now caused the text of its Confessions to be definitely (we believe) established and a translation to be prepared which will become of ever-growing importance, not only with the recognition of its superior excellence, but especially on account of the ever larger scope of English Lutheran work, has testified to its allegiance to the Truth there set forth, and reaffirms its belief that on the basis of these Confessions the Church of the Reformation may be reunited into a mighty force to resist the common foes. It has determined to draw new inspiration and direction for its life out of these sixteenth-century documents, which, it is convinced, represent a faithful exhibition, over against ignorance and negation in every age, of first-century belief. And it is an amazing thing that in the entire Christian world, Lutheranism alone holds within itself enough faith in its ancient standards to give them anew to the world as an authentic presentation of its present-day teachings! By synodical or presbyterial resolution others have trimmed off sections of their earlier symbols, or have by common consent permitted them to lapse into mere ritualistic form. Christians of the Roman obedience are not an exception, since to the official creed, the Tridentine *Canons and Decrees,* there have been added, by infallible pronouncement, two new dogmas on which Trent was silent. There has been *Weiterentwicklung des Dogmas* with a vengeance — vengeance sometimes coming in the shape of open apostasy into Unitarianism, Pantheism, Atheism (for which see Horsch's recent book *Modern Religious Liberalism*). In this age of doctrinal laxity and apostasy, with evolutionism and Ritschlianism enthroned in many theological seminaries and a Calvinism-gone-to-seed floundering about in economic and political reform measures, the Lutheran Church issues the call: "Back to the Scriptures!" — and, as for itself, expresses its determination to stand by its ancient belief and doc-

trine: "We have clearly and expressly declared ourselves to one another concerning the chief and most important articles, taken one by one, which at the present time" — and this applies to 1921 as well as to 1580, when it was written — "come into controversy, so that there might be a public, definite testimony, not only for those now living, but also for our posterity, what is and should remain the unanimous understanding and judgment of our churches in reference to the articles in controversy." (*Conc. Trigl.*, p. 857, 16.)

II.

It was desirable that our Church in a fitting manner commemorate the 1917 Jubilee. It was an act significant to the entire Church that this memorial took the form of a republication of the Lutheran symbols. And the undertaking was a necessary one.

The edition commonly in use was Mueller's (*Die Symbolischen Buecher der evangelisch-lutherischen Kirche.* J. T. Mueller, Guetersloh); but deliveries on imported books have been irregular since 1914. A jubilee edition gotten out by Concordia Publishing House in 1881 (occasion, Luther Quatercentenary, 1883), has long been out of print. Workers in English have been grateful for the General Council edition (GC), a translation based on those of Henkel, Krauth, Schaeffer, Martin, and edited by Dr. H. E. Jacobs, who translated anew the Apology, Smalcald Articles, and the Formula of Concord. It may well be said that this English Concordia has realized the hopes of its editor, who said in the preface that his was "the full confidence that it will be a blessing to our Church in America." It is a fine translation, but unfortunately based on the text of Mueller, which is in many places inaccurate. It must be said, too, that the German idiom has not always been properly understood by the earlier translators into English. An American edition, with reconstructed German and Latin text and a new translation into English, had become a necessity. Much faithful work has been done especially by General Council scholars, notably by Krauth and Schmauk, on the introductory material, indispensable for an appreciation of the various symbols; but here, too, it seemed that there existed nothing compact, yet authoritative, and embodying the latest research.

And so the *Triglot Concordia* was made ready for the printer. We have, in the preparation of this review, had access to the original manuscripts of Professors Bente and Dau and to the various printer's proofs. The examination of this material heightens our appreciation of the task which has now been happily carried to its conclusion. Hardly a page of Mueller's edition but bears scattered

over margins and between lines the emendations and notes of the editors. The previous English translations were subjected to a *verbatim, literatim, et punctuatim* comparison with the original German and Latin, and the alterations made are so many in their aggregate (our estimate is 70,000) that we can speak of a new translation as the final result. Hardly a paragraph that was taken over without change; many were completely rewritten. A separate and altogether enormous task was the preparation of the indices, which run into hundreds of thousands of references, each of them carefully verified by Prof. Dau by comparison with the German index of Mueller's edition. Users of the volume will be especially grateful for the index (ten pages in small type) to the Historical Introductions. Throughout, the proof-reading done by Rev. F. Rupprecht and his staff deserves the very highest praise.

We have compared a few sections in *Triglot* and Mueller in order to discover the extent of the emendations made in the Latin original. We find that Mueller (1876) in the Latin text contained, in fifty pages of the Apology, the following misprints or examples of faulty text: 90, 19: *Hominum* for *hominem;* 105, 97: *Christi* for *Christus;* 105, 100: *justus* for *justos;* 117, 43: *legis* for *legi;* 117, 44: *homo justus* for *hominem justum;* 117, 46: *ultrum* for *utrum;* 121, 76: *meretur* for *meremur* (where GC, in the absence of a German text, which elsewhere served to compensate for errors in the Latin, translates "it merits," to the confusion of sense); 135, 151: *intelligere* for *intelligi;* 139, 182: *nostra* for *nostram;* 139, 182: *Dei* for *Deo;* 140, 194: *Christo* for *Christi.* In addition we find 151, 276: *reddant* for *credant;* 226, 20: *et* omitted; 270, 98: *Judae* for *Juda;* 187, 8: *extrae* for *extra;* 313, 7: *aut* for *ut;* 353, 25: *verbo* for *verbi;* 379, 16: *ille* for *illi;* 389, 22: *timere* for *temere;* 420, 187: *stipem* for *stirpem;* 479, 90: *rationem* for *orationem;* 487, 17: *erga* for *ergo;* 489, 26: *et* for *ex;* 555, 10: *Christo* for *Christi;* 608, 82: *ipsi* for *ipsis;* 613, 19: *peccatorem* for *peccatorum;* 655, 44: *monimentum* for *monumentum;* 658, 52: *acceperant* for *acceperat;* 666, 88: *Coena* for *Coenae.* The similarity of f and s in the 1580 edition had wrought havoc in many places of Mueller's text: 585, 54 *disserentes* was misread *differentes* and so printed; 605, 71 *sit* was changed to *fit;* 615, 24 *inserantur* was read *inferantur,* etc. Such typographical blemishes as *retorbuent* (145 Mueller), *-qne* for *-que* (378), *necnec* (463), *moliunter* (474), *curram* (604), *obedientam* (641), and many others, sometimes confusing to sense, have been deleted in the *Triglot* Latin text.

Turning to the *Triglotta* translation into English, we note that sentences which in the earlier translations far depart from English syntax, sometimes so seriously as to defy analysis, have been recast to conform to our natural idiom. In the Smalcald Articles, Part III, a sentence in § 43 of Article III reads as follows in the General Council translation (p. 329): —

"If, therefore, I say, such persons would hereafter also arise, it is necessary to know and teach that if saints who still have and feel original sin, and also daily repent and strive with it, fall in some way into manifest sins, as David into adultery, murder and blasphemy, faith and the Holy Ghost are then absent from them (they cast out faith and the Holy Ghost)."

Let the reader compare this translation, phrase for phrase, with this in the *Triglot:* —

"It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost]."

The following, from *Triglot,* p. 489, 36, illustrates by contraposition of the individual phrases the superiority of our new English text (brackets indicate translations from the Latin, the original, in the Smalcald Articles, being German): —

| General Council Translation. | "Triglot" Translation. |
|---|---|
| This repentance is not partial and beggarly [incomplete] such as is that for actual sins, | This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins, |
| nor is it even as uncertain as that. | nor is it uncertain like that. |
| For it does not dispute as to whether there is or is not sin, | For it does not debate what is or is not sin, |
| but it overthrows everything in a mass, | but hurls everything on a heap, |
| and affirms that with respect to us all is nothing but sin. | and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)]. |
| For why do we wish longer to investigate, or divide, or distinguish? | What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time? |
| Therefore, this contrition also is not uncertain. | For this reason, too, this contrition is not [doubtful or] uncertain. |
| For nothing remains there by which we can think of any good thing to pay for sin, | For there is nothing left with which we can think of any good thing to pay for sin, |
| but we only despair concerning all things that we are, that we think, that we speak, and do, etc. | but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc. |

## III.

Of the minutiae of labor performed in this revision only those have a conception who are able to examine the manuscript and proofs. Not only was the manuscript revised time and again, in

some paragraphs many times, but even in the successive proofs (galley and page) the hand of the editors continued to bring the English translation into ever closer correspondence with the original and into more perfect harmony with the standards of English speech, until, in the final text, as we have it in the printed volume, we now possess a translation which combines in the highest degree that accuracy which brings out the finest shadings of the German or Latin original, and pure, idiomatic English expression. It is a work that has been superbly done, and this in the spare hours of two theologians who are carrying, as professors and editors of church-papers, a heavy daily program.

The following parallel shows the original German of a section of paragraph 51, Article VIII, of the Solida Declaratio, together with the General Council translation, the final MS. draft of the *Triglot* translation, and the emendations made after the matter was in type. The sentence here used as an illustration was one displaying the difficulties encountered in the Formula of Concord.

I. German Text.

Denn die Heilige Schrift und die alten Väter aus der Schrift zeugen gewaltig, daß die menſchliche Natur in Chriſto darum und daher, weil ſie mit der göttlichen Natur in Chriſto perſönlich vereinigt [iſt], als ſie nach abgelegter knechtiſcher Geſtalt und Erniedrigung glorifiziert und zur Rechten der Majeſtät und Kraft Gottes erhöht [worden], neben und über ihre natürlichen, weſentlichen, bleibenden Eigenſchaften auch ſonderliche, hohe, große, übernatürliche, unerforſchliche, unausſprechliche, himmliſche praerogativas und Vorzüge an Majeſtät, Herrlichkeit, Kraft und Gewalt über alles, was genannt mag werden, nicht allein in dieſer, ſondern auch in der künftigen Welt, empfangen habe; daß alſo die menſchliche Natur in Chriſto zu den Wirkungen des Amtes Chriſti auf ihr Maß und Weiſe mit gebraucht werde und auch ihre efficaciam, das iſt, Kraft und Wirkung, habe nicht allein aus und nach ihren natürlichen weſentlichen Eigenſchaften, oder allein ſoferne ſich das Vermögen derſelben erſtreckt, ſondern vornehmlich aus und nach der Majeſtät, Herrlichkeit, Kraft und Gewalt, welche ſie durch die perſönliche Vereinigung, Glorifikation und Erhöhung empfangen hat.

II. GC Translation, 1911.

For the Holy Scriptures, and the ancient Fathers from the Scriptures, very plainly testify that the human nature in Christ, inasmuch as it has been personally united with the divine nature in Christ (because, since the form of a servant and humiliation has been laid aside, it is glorified and exalted to the right hand of the majesty and power of God), has received, over and beyond its natural, essential, permanent properties, also special, high, great, supernatural, inscrutable, ineffable, heavenly prerogatives and excellences in majesty, glory, power and might above everything that can be named, not only in this world, but also in that which is to come (Eph. 1, 21). So that the human nature in Christ, in its measure and mode, is employed at the same time in the execution of the office of Christ, and has also its efficacy, *i. e.*, power and force, not only from, and according to, its natural, essential attributes, or only so far as its ability extends, but chiefly from and according to the majesty, glory, power and might which it has received through the personal union, glorification and exaltation.

The object of Professors Dau and Bente was to give us an accurate and fluent translation, and in this they have succeeded. But also the German and Latin texts have been made much more readable than they were in Mueller. The bracketed material here deserves special mention. Opening the volume at haphazard, we find, p. 876, at least three phrases which, without the explanation supplied in brackets, would remain incomprehensible to all but linguistic specialists; p. 976 there is an illuminating note on the Wittenberger Konkordie referred to in the text; p. 896 the text refers to certain remarks of Luther in his Genesis lectures, — the expressions are printed out *in extenso;* p. 1050 the Formula refers to a sermon by Luther on the Descent to Hell, and the editors reprint the salient portions of that sermon, pp. 1050 and 1052. In countless passages linguistic difficulties and recondite references, especially to the Roman cultus, have been cleared up by editorial notes supplied in brackets. No longer is the reader "stumped" by such obsolete or odd phraseology and vocabulary as "Kaseln,"

III. "TRIGLOT" MS., FINAL DRAUGHT.

For the Holy Scriptures, and the ancient Fathers (fully trained in the words of) from the Sciptures, testify forcefully that, for the reason and because of the fact that it has been personally united with the divine nature in Christ, the human nature in Christ, when after the form of a servant and humiliation has been laid aside, it was glorified and exalted to the right hand of the majesty and power of God, did receive, apart from and over and above its natural, essential, permanent properties, also special, high, great, supernatural, inscrutable, ineffable, heavenly *praerogativas* (prerogatives) and excellencies in majesty, glory, power, and might above everything that can be named, not only in this world, but also in that which is to come (Eph. 1, 21); and that, accordingly, in the operations of the office of Christ, the human nature of Christ, in its measure and mode, is equally employed (at the same time), and has also its *efficaciam*, that is, power and efficacy, not only from, and according to, its natural, essential attributes, or only so far as their ability extends, but chiefly from, and according to, the majesty, glory, power, and might which it has received through the personal union, glorification, and exaltation.

IV. "TRIGLOT," GALLEY PROOF.

For the Holy Scriptures, and the ancient Fathers (fully trained in the words of) from the Scriptures —

changed to:

For the Holy Scriptures, and the ancient Fathers from the Scriptures (in which they were fully trained) —

V. "TRIGLOT," PAGE PROOF.

. . . the human nature in Christ, when, after the form of a servant and humiliation had been laid aside, it was glorified, —

changed to:

. . . the human nature in Christ, when it was glorified and exalted to the right hand of the majesty and power of God, after the form of a servant and humiliation has been laid aside, —

"Platten," "Uebersetzung" (p. 458), "Seelbad" (p. 464), "Tatter" (474), "mit Lungen auswerfen" (570), "eingetan" (694), "Hofsuppe" (712), "die sieben Gezeiten" (p. 566), etc., etc.

Lack of space prevents us from quoting illustrative extracts from Professor Bente's body of Introductions. The purchaser is directed, however, to the series of essays discussing the Catechisms, pp. 62—93, and Luther's *De Servo Arbitrio,* pp. 219—228. The Introductions throughout show an astonishing mastery of historical detail, but to these two sections we would accord the palm. The quotations from numerous authorities, from Seckendorf to Schmauk, render these 256 closely printed pages very valuable, and the objective presentation of the data, even in the parts dealing with Melanchthon's sad defections, together with the raciness of the style, render the reading of the Introductions a most delightful task.

Shall we not experience in our section of the Lutheran Church a revival of intense study of our symbols, now that we have this glorious *Triglotta?* What Luther (p. 573, 19. 20) said of the Catechism may be said with the change of a single word of our Confessions as a whole: —

"Therefore, I again implore all Christians, especially pastors and preachers, not to be doctors too soon, and imagine that they know everything, . . . but that they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security, but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until they have made a test and are sure that they have taught the devil to death, and have become more learned than God and all His saints. If they manifest such diligence, then I will promise them, and they shall also perceive, what fruit they will obtain, and what excellent men God will make of them, so that in due time they themselves will acknowledge that the longer and the more they study the Catechism" — the Lutheran Confessions — "the less they know of it and the more they find yet to learn; and then only, as hungry and thirsty ones, will they truly relish that which now they cannot endure, because of great abundance and satiety. To this end may God grant His grace!"

And so let us study anew and delve deep into the spiritual treasures now so invitingly spread out before us in our new Book of Concord. The publisher's work has been superlatively well done. The editors have given us a most accurate text and a beautiful

translation of our grand symbols. God has richly blessed the undertaking; now let us show our gratitude to Him for having preserved us a Church which still walks the old paths. Let us diligently read and inwardly digest these noble Confessions of the Reformation Church, the Amen of Lutheranism to the Word of God.

---

# Little Journeys in the Higher Anticriticism.

Prof. Th. Graebner, St. Louis, Mo.

## I. The Myth Hypothesis.

Of late years a process has been going on which may be described as the unmythifying of myths. Things pronounced incredible and impossible prove to have actually occurred, characters regarded as fabulous have turned out to be genuine flesh-and-blood performers in the human drama, and places thought to have been as fictitious as fairyland have stood forth as actual, solid, brick-and-stone cities. While most men were inclined to admit the concrete reality of Troy, there were some to whom it was merely a creature of Homer's imagination. Schliemann's work with pick and shovel disillusioned them. To quote Sayce: "Troy has been found, though critics declared that it existed only in cloudland." A respectable number of scholars asserted that the descriptions of Nineveh in the Bible and in Herodotus, Strabo, and Diodorus were nothing but fiction, and when Layard unearthed the ruins of its temples and palaces, they were almost as much astonished as if he had discovered Utopia or the land of Lilliput.

Some figures lost in dim antiquity, such, for example, as Minos and Menes, were generally assumed to be mythical. But within the past few years excavation has revealed the palace of Minos in Crete, and a press dispatch only a little while ago brought the news that the golden seal of King Menes, first of Egyptian kings, had been stolen from the Oriental Museum of Chicago University! The bearers of those names, after all, were not a poet's dream or a fabulist's invention, but actual wielders of kingly power.

With fine scorn the naturalistic criticism of the Old Testament relegated to the domain of myth King Sargon, whose name occurs but once in the Bible and not even once in classical literature. But the clay tablets have taught us that the person so named was a veritable ruler of Assyria and father of Sennacherib. The

case of Belshazzar is a close parallel to this, the unmythifying of a myth being involved in each instance.

The Hittites furnish us with another example. They disappeared as a people, leaving no trace. Their name was found nowhere but in the Bible, and they were regarded by the rationalistic critics as about as historical as the Lapiths and Centaurs of popular Greek poetry. To-day we know that the Hittites were a nation prominent in the affairs of the ancient Orient, strong enough to contend with Egypt on equal terms. Their very physiognomic characteristics are known to the scholars.

Thus truth has spoken from the dust of long-buried empires and civilizations and put to shame the all-knowingness in which a pseudo-scholarship sometimes indulges.

And still the tendency to dissipate Old Testament characters into the mist of legend and myth persists. There is something attractive about the demonstration of a theory by means of striking analogy. It is the law of identity that is working out, in this case, unlogical and bizarre results, as in a recent book by Willis Brewer entitled *Egypt and Israel,* a most entertaining volume, in which the author derives all the ideas of the Hebrew Scriptures and most of the story of Jesus Christ from Egyptian mythology! The book has several illustrations from Egyptian monuments, one of which bears the legend: "The Seker Boat of Egyptian Inscriptions; supposed in this volume to be the Scai-rah or Goat Barge [!] which carried off Enoch and Elijah." It is clear that seventy years of progress in comparative philology have left this writer practically untouched.

Speaking before a Chicago club, Professor De Jassey, an Orientalist, recently traced Bible characters and episodes to mythology. The traditions of the Bible are allegorical, he said. "There are," for instance, "three manifestations of the sun. Sarah is the female energy [?!] of the sun. The apparent indecency of Sarah, passing the night at the palace of the Egyptian Pharaoh, is nothing but the abandonment of the heavenly abode during the night. In the morning she comes back, and the presents which Abraham receives are nothing but the presents which the sun uncovers." In the same manner are explained the apparent indecencies of Lot and his two daughters. "Lot represents the sun. In the morning he starts from the arms of his elder daughter, Aurora, the dawn. In the evening he returns in the arms of his younger, twilight." The myth of Lot's wife, who is transformed into a pillar of salt,

is due to the double signification of the word Sarah, which means sun or princess and salt. "Such myths, due to double significations of words, are met in every language and every mythology." In the same way De Jassey cleared up several other "indecencies" of the Biblical narrative. However — *Nec tali auxilio, nec istis defensoribus S. S. egent!* Indeed, they and their aid are about as welcome to Christian theologians as an open bottle of sulphureted hydrogen in a perfumer's shop. We are not willing to grant that our Bible is a tissue of legend and myth in order to get rid of some problems in ethics and other hard places. But aside from that, the method of De Jassey, which, as employed by him, is simply blind guessing along lines of a crude and superficial use of analogy, may be turned, as we shall see, into a most effective dialectic weapon *against* a reconstruction of Old Testament history, which dissipates many of its characters and incidents into myth.

The history of this critical method would in itself seem to bid the specialists in that field to walk warily. Before the rise of the science of language, about eighty years ago, students of mythology attempted to explain the myths of Egypt, Greece, and Rome as reminiscences of Biblical narratives. One learned author "proved" that the entire history of Egypt is nothing but the history of Israel, told under a different nomenclature. Menes was Abraham, Sesostris was Jacob, and Thebes was Noah's ark! The author, the Abbe Guerin du Rocher, was honored by the greatest universities of Europe as the founder of scientific historiography. Then came a complete reversal of learned opinion, and the narratives of the Bible were identified with the myths of India, Egypt, and Greece, *from which* the Hebrew writers were supposed to have drawn their material. Joshua's "Sun, stand still!" was discovered in the Iliad, where Agamemnon cries: "Do not, O Zeus, permit the sun to sink," etc. Samson, carrying the gates, is Hercules, Joshua is explained, etymologically, by a reference to Sanskrit, etc.

The explanation of Old Testament "myths" on the basis of etymology has had a tremendous vogue. However, the true classification of languages once understood, all these parallelisms of Hebrew with Sanskrit, Greek, Latin, Gothic, etc., vanished into thin air. Is it then a species of atavism when such a modern work as Hastings's *Dictionary of the Bible* contains paragraphs which build on this foundation? In Prof. Barton's article on *Israel* is an instance of this kind. Jacob had six sons from Leah. Now, says Dr. Barton, Leah probably (!) means "wild cow." This

apparently (!) means that these tribes were near of kin and possessed as a common totem the "wild cow" or "bovine antelope." Rachel means "ewe," and hence the tribes Manasseh, Ephraim, and Benjamin had a different totem. Prof. James Wallace, of New York, in reviewing the Hastings's *Dictionary,* remarks that "this Leah-totem business is about as conclusive as Mark Twain's etymology of 'horse.' It is derived from the Latin *equus.* The 'quus' is dropped and 'e' is changed to 'horse' for euphony!" And he continues: —

"This spinning out of history from etymology is a delightful pastime, albeit the history evolved is 'probably' all 'moonshine.'

"We have an itching of pen to try it ourselves. Our first parents were both Greeks. Adam is clearly derived from 'a' privative and 'dam' seen in the Greek verb *damao,* 'subdue'; 'conquer.' So Adam was called 'unsubdued' or 'subduer,' and as it was his business to 'subdue' the garden, what name could be more appropriate?

"In like manner Eve is as plainly derived from the Greek *Hebe,* 'youth.' To this day the Greek 'b' is pronounced 'v'; 'h' is a mere breathing and does not count. Now what could be more beautiful and appropriate than that the first mother of mankind should be called 'youth'! We are sure that Adam and Eve were alike charmed with the name. But their children were Greeks, too, of course. Cain is derived from the Greek *kainos,* 'new'; and for a first son this simply 'beats the band' for appropriateness. If proof is wanted, we find it in the fact that even now we know people called 'New,' 'Newman,' etc.

"In the same manner Abel is easily derived from 'a' emphatic or intensive, and 'bel' from the root of *ballo,* 'throw' (cf. *belos,* a dart). Hence Abel was a 'mighty thrower.' He no doubt became such from stoning the dogs, 'wild cows' and 'bovine antelopes,' off his sheep! So we conclude that our first parents and the two sons were pure-blooded Ionian Greeks. Of course they were!"

In view of the negative attitude which historical criticism has taken over against argumentation from an etymology based on similarity of sound — Max Mueller's famous dictum is that "Sound etymology has nothing to do with sound" — such reasoning as Prof. Barton's must be regarded as a case of "arrested development." But the newest of sciences, the science of religion, has supplied new lines of thought along which the origin of Hebrew "mythology" might be traced out. Analogies are now discovered

with the astral and solar myths of various ancient peoples, from the Sumerians to the Arabs. A typical instance is Goldziher's *Der Mythos bei den Hebraeern* (1876). Goldziher found naturalistic allusions everywhere in the Old Testament. Levi signifies serpent, a reference to lightning. Cain is a Hebrew equivalent for Hephaistos. Joseph is the fructifying rain. Peleg begat Reu: the brook begets the willow-tree. Rachel weeps: the clouds are dropping rain. Solar myths bulk large. The nightly passage of Israel through the Red Sea is the nightly journey of the sun. Shechem violates Dinah: Aurora elopes with the sun. David slays Goliath: the sun-hero throws stones (?) at the storm monster. Balaam: the monster (= storm cloud) which swallows the sun. Abraham slays (?!) Isaac: the night slays her son, the twilight. Jephthah offers up his daughter: the sun overcomes the dawn. Jonah in the fish's belly: the storm-serpent swallows up the sun. And so on, through a volume of 400 pages. The climax is reached in its discussion of Jacob and his twelve sons. Jacob, says Goldziher, signifies the nightly firmament, and his sons are the moon and eleven stars. However, in a previous chapter Goldziher had demonstrated that one of these sons, Judah, undeniably is the sun. Hence, under this aspect, he does not belong to the family of the night-heavens. Now, is Goldziher nonplussed by this contradiction? Not in the least. He says: "Whoever seeks and finds contradictions, must not enter a complaint against him who reconstructs and revivifies (!) the myths, but against the myth-creating soul of man. With the human soul he has his quarrel, not with the methods of mythological science" — !

Everybody knows to-day that these efforts to reconstruct a Hebrew mythology out of allusions to solar and astral myths have met a severe check through the work of the archeologist. It is all very well to sit at one's desk in Vienna, Berlin, or Oxford, and with the aid of glossaries and phonetic tables to construct parallelisms between the patriarchs and Egyptian or Hindu myths. But when the excavator puts his spade into the soil of Asia Minor, Crete, Mesopotamia, and Egypt, and there finds seals and tablets dating from pre-Abrahamitic days, containing names familiar to us from Bible story, — Abraham, Jacob, Joseph, — names undeniably borne by real men who signed contracts, leased land, etc., the reconstructions of mythological science vapor off into nothingness. The case becomes, if possible, more doubtful when, without any recourse to the archeological argument, simply by pitting analogy

against analogy, the conclusions of the myth-hunting critics of the Bible are tested. As a matter of fact, history itself contains analogies between legend and fact so strange that extreme caution seems indicated in applying to the stories of an ancient people a criticism which causes them to appear as a deposit of myth. That in the slaying of Siegfried, by the jealousy of Brunhild, or by the anxious solicitude of Kriemhild, we have a fragment of ancient solar myths, may be fully recognized. The analogies — true correspondences — with the Edda, the Rig Veda, and with Persian epics are quite plain. But when we find this myth again in the Nibelungenlied, its heroes are mixed up with living historical persons of the fourth, fifth, and sixth centuries who actually bore the names of the mythological characters! Nay, the lover of Brunhild has actually been identified with Siegbert, King of Austrasia from 561 to 575, who was actually married to the famous Brunhault, who actually defeated the Huns, and was actually murdered, as was Siegfried by Hagen, at the instigation of one Fredegond, the mistress of his brother. This coincidence between myth and history is so great that it induced some critics to derive the whole legend of the Nibelungen from Austrasian history — (thus reversing the process of Biblical criticism!) — a derivation which is, however, negatived by references to the characters of the myth in the writings of King Siegbert's historian, Jornandes. But is it not clear that the argument from analogy is a very dangerous one to apply in the criticism of ancient narratives? What, to cite only one other instance, would the critic say to the discovery of a Babylonian or Hebrew record which set forth the exploits of the kings of three successive dynasties, each of which dynasties were made to expire with *three sonless brothers*? Would he not promptly "unmask" the ancient forger who so boldly presumed on the gullibility of his age? Yet in the history of France, the dynasty of the Capetians ended with three brothers who died without male issue — Louis X, Philip V, and Charles IV; the house of Valois expired with three sonless brothers — Francis II, Charles IX, and Henry III; and the house of Bourbon with Louis XVI, Louis XVIII, and Charles X, three brothers who had no sons to succeed them! Such regular sequences, if found in Numbers or in Judges, would be regarded as positive proof of forgery.

If the critics of the Bible to-day discredit as altogether fabulous such narratives as the fall of man and the translation of Enoch, the story of the Flood, the ten plagues of Egypt, the

theophanies, and, in fact, all miracles recorded in the Bible, and explain them with reference to the "myth-making" period in religious history, we must understand that the *prius* is not any tangible evidence of such origin of the supernatural element in Bible narrative, but a bias of the critic, which does not permit him to assume the reality of the supernatural. Hence, too, we note that no matter how much the conception of mythology, as a phenomenon in religious history, has changed, the reduction of the supernatural in the Bible story to fiction persists. The attitude of Cheyne, Jeremias, Jastrow, and the entire *religionsgeschichtliche Schule* to-day is essentially the same as that of the rationalists of a hundred years ago. The mental attitude is the *prius*, the "demonstration," the *posterius*.

As long ago as 1819, Archbishop Whately wrote: "It is well known with how much learning and ingenuity the rationalists of the German school have labored to throw discredit on the literal interpretation of the narratives, both of the Old and New Testaments; representing them as *myths*, that is, fables allegorically describing some physical or moral phenomena — philosophical principles — systems, etc., — under the figure of actions performed by certain ideal personages; these allegories having been, afterwards, through the mistake of the vulgar, believed as history. Thus the real historical existence of such a person as the supposed Founder of the Christian religion, and the acts attributed to Him, are denied in the literal sense, and the whole of the evangelical history is explained on the 'mythical' theory."

Proceeding upon this theory, and applying the reasoning of the rationalists of his time, Whately then sets forth his doubts concerning the historicity of such a character as Napoleon Bonaparte! "Is it not possible," he asks, "that *Buona-Parte* may have been originally a sort of cant term applied to the 'good' (that is, the bravest, or most patriotic) 'part' of the French army, collectively, and have been afterwards mistaken for the proper name of an individual? Now," he adds, "it is a remarkable circumstance, in reference to the point at present before us, that an eminent authoress of this century has distinctly declared that Napoleon Bonaparte was 'not a man, but a System.'"

We are quoting from the earliest example of what we might call the higher anticriticism, or the *reductio ad absurdum* of the higher criticism, Whately's *Historic Doubts Relative to Napoleon Bonaparte*, directed primarily against the skepticism of David Hume.

*(To be continued.)*

# The Road to Success, or Self-Improvement.

REV. F. E. PASCHE, Morris, Minn.

*(Continued.)*

Opportunities for self-improvement surround us. "The wind is in the shoulders of your sail" (Hamlet). The helps to self-improvement are abundant. Industry, self-help, and daring have accomplished about all the great things of the world. The trouble with most men is that they are not willing to throw the whole weight of their being into their vocation. They think more of leisure and pleasure than of discipline, drudgery, and training in their great life specialty. They are not willing to make present sacrifices for future gain. They have ability for something higher up, but they have not the energy and determination to prepare for it. They do not play the game for all it is worth.

What we are will be the result of previous years of self-discipline. To go through life conscious that you are making a botch of your capabilities just because of lack of training, is a most dispiriting and degrading thing. Very bitter and depressing are the regrets which come from being obliged to let opportunities pass by for which one never prepared himself.

The parable of the talents illustrates and enforces one of nature's sternest laws: "To him that hath shall be given; from him that hath not shall be taken away even that which he hath." Scientists call this law the survival of the fittest. The fittest are those who use what they have.

Nature is liberal with us if we utilize what she gives us, but if we stop using it, if we do not transform what she gives us into power, if we do not do some building somewhere, if we do not transform the material which she gives us into force and utilize that force, we not only find the supply cut off, but we find that we are growing weaker, less efficient. The force is withdrawn when we cease exercising it. A great many college graduates afterwards find that they have but very little left to show for their many years of study, because they have not utilized their knowledge. They have become weaklings without knowing it.

Everything which you do not use is constantly slipping away from you. From this dilemma there is no escape. Use it or lose it. The secret of power is use. Ability will not remain with us, force will evaporate the moment we cease to do something with it. It is not in our stars, but in ourselves, that we are underlings. The tools for self-improvement are at your hand, use them. Progress may seem slow at first, but perseverance assures success.

It is hard to undergo the processes that produce the finest product, but would you prefer to remain a rough bar of iron or a horseshoe all your life? There is very little difference between the material given to a hundred average men at birth, yet one with no better means of improvement than the others, perhaps with much poorer means, will raise his material in value a hundredfold, five-hundredfold, aye, a thousandfold, while the ninety-nine will wonder why their material remains so coarse and crude.

All these are arguments which go to demonstrate the fact that, to become successful, you must make the best use of what you have. "Thyself must make thyself." God aids those who are industrious and help themselves. "Famous men have fought their way to triumph through all sorts of opposing obstacles" (Milton). That industry and a strong will-power to succeed are almost omnipotent and can perform wonders all history goes to prove. "Men at some time are masters of their fate" (Shakespeare). There is always room for a man of force and strong will. "People do not lack strength, they lack will" (Victor Hugo). He who has a firm will molds the world to himself. He who resolves upon any great end by that very resolution scales the great barriers to it; and he who seizes the grand idea of self-cultivation, and solemnly resolves upon it, will find that idea, that resolution, burning like fire within him, and ever urging him onward toward self-improvement. He will find it removing difficulties, searching out or making means; giving courage for despondency and strength for weakness.

A good constitution, the habit of hard work, indomitable energy, determination which knows no defeat, decision which never wavers, a concentration which never scatters its forces, courage which never falters, self-mastery which can stick to it, a cheerful disposition, unbounded enthusiasm in one's calling, a high aim and noble purpose, and, last but not least, God's bountiful blessing, — these things insure success and happiness.

There is a sense of great power in a vocation after a man has reached the point of efficiency in it, the point of productiveness, the point where his skill begins to tell and to bring in returns. Up to this point of efficiency, while he is learning, the time seems to have been almost thrown away. But he has been storing up a vast reserve of knowledge, laying foundations. When he reaches the point of efficiency, all the knowledge and skill thus gained come to his aid, and he finds that in what seemed at first of little direct value lies the secret of his success.

Ambition within us requires constant care and education, just as the faculty for music or art does, or it will atrophy. Our faculties become dull and soon lose their power if they are not exercised. How can we expect our ambition to remain fresh and vigorous through years of inactivity, indolence, or indifference? We must always be aroused. "What I most need is somebody to make me do what I can" (Emerson). People are sometimes so wrought up by a good word, their minds are raised to such a pitch of courage and daring, all their faculties so sharpened and braced, their whole nature so stimulated, that they can attempt and accomplish things which would be impossible to them without the stimulus. Without it they would be content to be poor, debased creatures, allowing the powers of their brain to rest for want of energy to cultivate and apply them.

Everywhere we see people who have reached middle life or even old age without being aroused. They have developed only a small percentage of their success possibilities. They are still in a dormant state. The best qualities in them lie so deep that they have never been awakened. When we meet these people, we feel conscious that they have a great deal of latent power that has never been exercised. Great possibilities of usefulness and of achievement are, all unconsciously, going to waste within them.

If you interview the great army of failures, you will find that multitudes have failed because they never got into a stimulating, encouraging environment, because their ambition was never aroused, or because they were not strong enough to rally under depressing, discouraging surroundings. Environment is stronger than heredity. Even the strongest of us are not beyond the reach of our environment. No matter how independent, strong-willed, and determined our nature, we are constantly being modified by our surroundings. It is very stimulating to be with people whose aspirations run parallel with your own. If you lack energy, if you are naturally indolent, or inclined to take it easy, you will be urged forward by the constant prodding of the more ardent and ambitious.

What opportunities are there for self-improvement in public speaking? Force yourself to speak every time you get a chance. Do not wait until you are better prepared. You never will be. Here you learn confidence, self-reliance; you discover yourself. It is here you learn not to be afraid of yourself, to express your opinion with force and independence. Nothing will call out the man more. It is strong, vigorous exercise for the mind. Do not

be afraid to show yourself. This shrinking into a corner and getting out of sight and avoiding publicity is fatal to self-improvement. If you have an invitation to speak, no matter how much you may shrink from it, resolve that you will not let this opportunity for self-development slip by. The hardest thing for the public speaker to overcome is self-consciousness. But no orator can make a great impression until he gets rid of himself, forgets himself in his speech. While he is wondering what kind of an impression he is making, what people think of him, his power is crippled, and his speech to that extent will be mechanical, wooden.

The orator must be convinced of what he says; he must be sincere. As a man speaks, so he thinks; and as he thinks in his heart, so is he. No mirror reflects a man's form and likeness as true as his speech. The public is very quick to see through shams. It is not enough to say a pleasing thing, an interesting thing, the orator must be able to convince, and to convince others he must have strong convictions. A man carries weight because he is himself the embodiment of power; he is convinced of what he says, and gives a frank, kindly expression of his opinion. His opinion carries with it the entire weight of his being. The whole man gives consent to his judgment. He himself is in his conviction, in his act. Yes, "words are things," as some one has said.

In the presence of an audience lies a fascination, an indefinable magnetism that stimulates all the mental faculties, and acts as a tonic and vitalizer. An orator can say before an audience what he could not possibly say before he went to the platform, just as we can often say to a friend in animated conversation things which we could not possibly say when alone. There is something in the sea of expectant faces which awakens the ambition and arouses that reserve of power which can never be felt except before an audience. The power was there just the same before, but it was not aroused.

A man who is self-reliant, positive, optimistic, and undertakes his work with the assurance of success, magnetizes conditions. There is everything in assuming the part we wish to play and playing it royally. There is something in the atmosphere of the man who believes that he is going to win, something in his very appearance that wins half the battle before a blow is struck. Things get out of the way of the vigorous, affirmative man, which are always tripping the irresolute, timid, negative man.

We often hear it said of a man, "Everything he undertakes succeeds." By the force of his character and the creative power of his thought, such a man wrings success from the most adverse

circumstances. His self-poise, assurance, confidence, and ability increase in a direct ratio to the number of his achievements. Set the mind on the thing you would accomplish so resolutely, so definitely, and with such vigorous determination, and put so much grit into your resolution, that nothing on earth can turn you from your purpose until you attain it. Such courage will strengthen the whole man and give power to a combination of faculties which doubt, fear, and a lack of fortitude undermine. Confidence doubles and trebles the power of all the other faculties. Man can never rise in his profession having no confidence and ambition to reach its highest point.

Success is incompatible with stagnation. A man must feel his expanding power lifting, tugging away at a lofty purpose, or he will miss the joy of living. It is sweet confidence and clean ambition which keep alive hope and courage.

Never give up hope and courage. There are golden opportunities also for you. Find them; seize them; make the best of them. Never despair; trust in God's loving-kindness; implore His help and blessing. And never doubt your success; for success does not depend on your own trembling strength, but it comes from the powerful hand of the Almighty.

O grant me, Lord, to do,
With ready heart and willing,
Whate'er Thou shalt command,
My calling here fulfilling;
To do it when I ought,
With all my strength; and bless
The work I thus have wrought,
For Thou must give success.

*(To be concluded.)*

---

# THE THEOLOGICAL OBSERVER.

## Swedish Lutherans at the Parting of the Ways.

The unholy union of Church and State which exists in Sweden has precipitated an issue which plainly indicates the fork in the road for the Lutheran Church of that country. Both the upper and the lower houses of the Riksdag have asked the King not to sanction the use of the new hymn-book, adopted and recommended at the late meeting of the Ecclesiastical Assembly. The Riksdag had authorized the revision of the hymnal. Since 1868 committees had been at work, the changes had been fully discussed by annual assemblies since, and finally the revised book was adopted and recommended for use in the congregations. Now the Riksdag refuses to sanction the use of the

book. The editor of *Augustana* (Rock Island) pronounces the hymnal, as revised, to be of excellent character. It seems as if precisely the religious conservatism evident in the work of the revisers has caused the rejection of the book. The majority of the Riksdag, says a contributor to the *Lutheran*, "consists not only of the unchurchly and indifferent, but many of them prefer no religion at all." The writer then says: "If the Riksdag can control the use of the hymn-book, what will prevent it from controlling other religious books which the Church does not want and cannot use? . . . Is it possible that the time is drawing near when the Church must disobey the temporal power or deny the Savior?"

We should formulate this question differently: Is it possible that the Lutherans of Sweden will, through this action of the godless element in power, be led to investigate the advantages of complete separation of Church and State? Will they be brought to realize the contradiction which exists between the state-church system of Sweden and the sixteenth and twenty-eighth articles of the Augsburg Confession, the official creed of Swedish Lutherans? Will they begin to see that caesaropapism in the end will prove in Sweden, as it has proved everywhere since the days of Constantine, a millstone around the neck of the Church?

The Lutheran Church of Sweden is an established church, the King being *summus episcopus*. It is by virtue of his right of "oversight, care, and protection of the Church and Congregation of God in Sweden" that the Riksdag by formal resolution calls upon him to reject a hymnal adopted by the General Church Assembly composed of the bishops, representatives of the clergy, and thirty laymen at large from the realm.

While the issue as to who shall rule the affairs of Lutherans in Sweden, — the Church through its duly elected representatives, or parliament, — is clearly drawn through this interference of the lawgivers with the declared will of the General Church Assembly, it cannot be said that this is the first or even the most notable instance of unwholsesome reaction of political authority upon the life of the Church in Sweden. Archbishop Ekman died in 1913, and a general vote of the proper authorities was taken with reference to his successors and forwarded to the King, who has the power of final choice. Two "conservative" bishops received the highest votes, Danell 14, and Eklund 13, while the rationalistic professor of Upsala, then lent temporarily to Leipsic, Nathan Soederblom, received only six, and this amid much division of the constituency at work with the third place. The King, it was said, did not wish to select Soederblom, as his own leanings have been rather "conservative." But the Council of State urged him "for political reasons" to do so, "perhaps," — we were informed at the time by an American Swedish Lutheran who possessed "inside" knowledge, — "to offset the bitter feeling in radical ranks against the King's *army policy*" — !

Soederblom's election came not only in contravention of the declared preferences of the nominating bodies, but as a stinging rebuff to the Christian convictions of Swedish Lutherans. Soederblom rep-

resents the Troeltsch type of Science of Religion rationalism, the most extreme form of the New Theology. While an amiable man and a brilliant scholar, he has, in his *Religionsproblemet* and other works, undermined all faith. Jehovah is to him, as to the *Religionsgeschichtler* generally, an "animistic" divinity, "a genuine nature-god, an animistic, exacting will with strong and violent expressions." When in 1914 he published his *Origin of the God-Faith,* Prof. Adolf Hult of Rock Island Theological Seminary confessed that a reading of it wakened within him "a cry of horror and a wail of piercing sorrows at the utter devastation which reigns in the decadent liberalism." Concerning another work, published in the same year, the dean of Science of Religion theologians, Prof. Troeltsch, in the *Theologische Literaturzeitung,* affirms his perfect agreement with Soederblom in his position, which, says Troeltsch, definitely removes the distinction between *Heidentum* and the Christian system of belief. And when this frankly naturalistic and evolutionistic theologian, who is in full accord with Harnack, Bossuet, Harper, and the rest of the moderns in his rejection of every element of Christian belief, was elected archbishop of Sweden, the *Lutheran Companion* reported: "The Augustana Synod has responded to the recent invitation from Sweden to take part in the inauguration of the newly appointed Archbishop Nathan Soederblom by the appointment, through its officers, of Dr. L. G. Abrahamson," — editor of the official organ, *Augustana,* — "to represent the Synod on that solemn occasion." Dr. Abrahamson was present at the installation, and the organs of the Augustana Synod at the time brought complete and enthusiastic descriptions of the solemn pomp of the ceremonies.

Opinion among Lutheran Swedes in America is divided with reference to the relation which the Augustana Synod ought to sustain towards the state-church of Sweden. As late as 1919 fraternal greetings were exchanged between Archbishop Soederblom and the Augustana convention. Writing in the *Lutheran* of October 26, 1911, a Swedish American contributor, after establishing the detrimental effect which the connection with the State has had especially upon the influence of the Church on higher education, asserts that "it would be a sad day when the old historic bond between the Evangelical Lutheran Church and the Swedish nation would be severed." And again: "The Church of Sweden has ever remembered that she has a daughter in the New World, and is now extending loving hands to this daughter in order to establish mutual cordial relations." That such relations ought to exist appeared very desirable to the writer, Dr. C. M. Esbjorn, although in the same article he describes the "fearful inroads" which the New Theology had made in the theological faculties of both universities and the clergy, and reports that a man who in his pastoral letter openly denied the divinity of Christ and scoffed at the atonement had been elected to the bishopric in 1910 without a protest from any of the other bishops. We cannot understand this attitude, though it must be said that it is fairly representative of opinion in the Augustana Synod. We have seen only two or three expressions of Augustana men protesting against the main-

tenance of fraternal relations with the Church of Sweden. Until Soederblom turns a "simple Biblical confessor," wrote Prof. Hult in the *Lutheran* in 1914, "the confessional Lutheran Church of America finds itself, at the risk of its conscience-peace, forced to keep separate from all entanglements. 'Gottes Wort und Luthers Lehr',' — all the glory and the genius of this world dare not entice us by word or deed to betray the unsullied shield of American Lutheran confessionalism." And Rev. Norelius, the venerable ex-president of the Augustana Synod, wrote at the same time, in the *Lutheran Companion:* "The main question with me is not Soederblom and his theological standpoint, but the relation of the Augustana Synod to the state-church of Sweden. . . . I am severely opposed to all entangling alliances with the state-church of Sweden, not because I believe that there are no Christians and no orthodox Lutherans in the Church of Sweden, but because the church people are not allowed to govern that Church according to her laws and regulations, and because the State powers govern the Church arbitrarily and do so in opposition to the well-known desires and vote of the Church. Do we need a plainer illustration of this fact than the latest appointment of an archbishop? The majority of the church people have expressed their deep sorrow over this arbitrary act of the state powers. How will this majority of the honest Lutherans of Sweden feel, and what will they think of the Augustana Synod, a free Lutheran Church of America, which sends a representative to Upsala with congratulations upon what has taken place? If that is not an entangling alliance with the state-church I do not know what is."

As for the defiant move of the Riksdag with reference to the new hymnal, we hardly dare to hope for an awakening of Lutherans in Sweden to the iniquitous nature of the state-church system, as a result of this indignity. As a Swedish Lutheran wrote us in 1914: "Many earnest pastors and laymen in Sweden grieve deeply, but in a state-church Christians are so accustomed to be insulted and betrayed and derided that it is become second nature to be a martyr and silent." Nevertheless, the Lutherans of Sweden are now at the fork in the road. If they have no longer enough moral force to oppose this move of the Riksdag, even at the risk of those material losses which are involved in separation of the Church, as an organization, from the State, their future condition will be worse than their present one. They will definitely, by acquiescence in this outrage of their religious rights, accept the position of not a handmaid even, but of a scullion to the state. And whatever is to be done in this matter must be done by the Swedes themselves. Whether they would have in such a move even the moral support of Swedish Lutherans in America, may seriously be questioned. After entertaining relations of fellowship with the "mother church" for three generations, it would be rather surprising if the Swedish Synod in America would now encourage a move for separation in Sweden, though to every close observer it must become more and more evident that the condition of the state-church of that country, never ideal, is fast becoming intolerable.

GRAEBNER.

## The Bohemian "Away from Rome" Movement.

That a mass-movement away from Roman Catholicism is taking place in Czecho-Slovakia and has even now gained great momentum, seems to be confirmed by recent private advices. In a communication addressed to American Presbyterians, Dr. James I. Good, writing from Carlsbad July 17, refers to a celebration, by an open-air meeting of 10,000, on June 21, of the anniversary of the execution, by Austrian Catholics, of 27 Protestant nobles in the city hall square of Prague in 1621. Professor Good then continues: —

"But what I am writing is back of this festival. As doubtless you know, there is a great spontaneous movement out of the Catholic Church, a movement still growing in power. The new Czecho-Slovak Church claims 850,000 members. It is a cross between Protestantism and Catholicism. It retains the Catholic mode of worship, in the Bohemian instead of the Latin language, and has repudiated the authority of the Pope, permits the priests to marry (and insists upon the free circulation of the Holy Scriptures and the right of private interpretation). The Protestant Church — Czecho-Slovak Brethren — is reaping results from this movement. Fifty thousand have been added to it in the last six months. The Catholics come of their own free will by scores and join the Church. As a result of such a mass movement, the Protestant pastors are becoming dreadfully overworked. A number of them are on the verge of a breakdown, nervously, or in their throats. I have been to several places where, four months ago, there was not a Protestant, and now there are five hundred or more. I know whereof I speak. Just one illustration: I went to Pilsen last Sabbath. Six months ago there were 1,000 Protestants in the city. Now there are 7,000, and in the vicinity 15,000. There are only two pastors there, one of whom is away on his vacation, almost broken down in health. The other, whom I met, is a frail, but very earnest man, and is almost a nervous wreck. Yet he tells me that around Pilsen this movement has broken out in twenty places. He preaches three times every Sabbath in different places, besides several times a week. He pleaded with me for helpers. He said, 'Cannot the Presbyterians of America send over some of their Bohemian preachers?'

"Really, Protestantism has never had a chance like this. This is the largest movement out of Rome since the Reformation. At Pilsen, where the Czecho-Slovak Church had not yet arisen, there is an open field. They say that Protestantism could get 50,000 adherents if she acts wisely. The people are disgusted with the tyranny and immorality of the Catholic priests; they want greater liberty, and they want to get back to Huss, who is their national idol. The Presbyterian Church could do no greater missionary work for a year or two than to send several Bohemian missionaries here. Now perhaps I have said too much for one who belongs to another Church. I hope you will pardon me. Nothing but this miraculous opportunity for Protestants could make me do so. The Reformed Church [to which Dr. Good belongs] has only three Bohemian churches, but I am coming home to

stir them up. May the Lord bless you and your work, and may God guide us all in these great matters!"

The writer of this letter, Dr. James I. Good, has been professor of Reformed Church History in Central Theological Seminary of Pella, Iowa. His appeal has found a response in the Presbyterian (North) Committee on Work in Europe, which has resolved to send three men to Czecho-Slovakia "to assist and cooperate with the proper authorities of the historic Reformed *and Lutheran* Churches." GRAEBNER.

### A Scientist Reviews Prof. Graebner's Book on Evolution.

We are glad to reprint from the *Moody Monthly,* September issue, Dr. G. M. Price's review of Prof. Graebner's book on evolution. Dr. Price is Professor of Geology at the Pacific Union College, Lodi, Cal. Dr. Price says: —

"As a scientist I do not often find any great comfort or enlightenment in reading the average book against the evolution theory when written by a theologian.

"However, this book is an exception to the general rule. It is not flippantly nor sarcastically written, but is candid and does not dodge essential points. Its methods of looking at the problem are essentially sound, while the facts adduced are based on good authorities and are of a fairly modern character.

"Unlike most books on this subject, it is not chiefly occupied in the diverting task of knocking down straw men or of slaying men that have been dead for twenty years.

"It has a good deal to say regarding the moral and religious objections to this doctrine, a phase of the subject that is seldom dealt with adequately by those to whom we naturally look for the development of this side of the question; and its treatment of the religious history of mankind as a testimony against the application of the theory to this department of life is splendid and shows strong, original work.

"In addition to all this, it is almost the solitary book dealing with this problem which I remember having read which seriously questions the accuracy and the reliability of the accepted geological classification of the stratified rocks off into successive 'ages.'

"Why other writers have so universally missed this point as the weakest (and yet the most essential) in the whole evolution theory I cannot tell; but it is a satisfaction to find at least one writer who can look at this matter in its broadest aspects, and who has enough of logic in his marrow to discern how essential the scheme of the geological 'ages' is for the theory of biological evolution, and yet how intrinsically illogical and unscientific the whole geological scheme of Smith and Cuvier and Lyell really is.

"And since modern biology has now got to the *impasse* where a man like John Burroughs could say a few months before he died that Darwin 'has been shorn of his selection theories as completely as Samson was shorn of his locks,' where no well-informed scientist any longer believes in the transmission in heredity of acquired characters,

and where Mendelism has disposed of about all the rest of the nonsense about variation which used to be so popular thirty years ago, — since biology now finds itself in this blind alley, *about the only part left of the theory of organic evolution is the scheme of the geological succession of life,* and it cannot be long before this feature of the problem will receive more adequate treatment.

"The present volume is good so far as it goes, and it is quite a new thing under the sun to find a book that deals with this part of the matter at all.

"I am sorry that the typographical work on this book is so unsatisfactory. [This book was not published by Concordia Publishing House, St. Louis, Mo.] It is to be hoped that the numerous slips of this character will be corrected in future editions. But it is a book which ought to be read by every one who has a sufficient familiarity with the general subject to understand and appreciate its line of argument.

"It is good medicine for one of the worst intellectual diseases of the modern world. Radical criticism and false science were cunning enough to begin at the beginning; for if confidence is destroyed in the first chapters of the Bible, which tell us of God's first creation of the heaven and the earth and of a sinless man made in the image of God, what is the use of talking about faith in the last chapters of the Bible, which tell us of the new heaven and the new earth and of redeemed man restored to open communion with his Maker? Evolution *or* Christianity is the greatest problem before our modern world."

FRITZ.

## Christian Science and the Trinity.

In the *Christian Science Journal* of August, 1921, we read the following under the heading of "The Trinity": —

"The doctrine of the Trinity is the most complex and difficult question in orthodox theology. It is not to be found in a concrete form in the Old or the New Testament, but has to be reached by a process of deduction or inference. . . . Indeed, it may be said that the theory of three persons in one is arrived at by accepting everything in the New Testament which seems to support the argument, and ignoring everything that does not. . . . The simple fact is that, as Mrs. Eddy writes, on page 256 of *Science and Health,* 'The theory of three persons in one God (that is, a personal Trinity or Triunity) suggests polytheism rather than the one ever-present I AM. "Hear, O Israel: the Lord, our God, is one Lord."'. . . . The primitive Christian, it is quite clear, was untroubled by the Trinity. He knew it simply as a pagan dogma. The doctrine was reached later through a process of deduction by the Fathers."

A religion which so thinks and speaks of the doctrine of the Trinity surely cannot be the Bible religion. It is well that we should remember that the so-called Christian Science religion does not believe in the Triune God, and, therefore, also, of course, does not believe that Christ is the God-man and the Savior. Denying the fact of sin, so-called Christian Science does not believe that it needs a Savior

from sin. Any one who believes what so-called Christian Science teaches thereby says that he no longer believes the very fundamentals of the Christian religion which are necessary for salvation. Both words, "Christian" and "Science," ought to be stricken from the official name of Mrs. Mary Baker Eddy's religion. FRITZ.

## The Sun-Phoners.

This branch of the New Thought movement was briefly characterized in our article in the March issue of the THEOLOGICAL MONTHLY. The *Living Church* (Protestant Episcopal) recently contained this breezy write-up of the cult's leading publication, the *Scientific Christian*: —

"From Denver comes an amusing monthly paper called *Scientific Christian*, which appears to be the organ of a combined Eddyism (without Mrs. Eddy), new thought (without much thought), and sun-worship. It has been published for twenty-seven years; and the members of its cult are 'Sun-phoners.' I have heard of 'Sun-downers,' but own that this other barbarism is new to me. Mr. and Mrs. T. J. Shelton edit it; and, as Mrs. Shelton publishes the statement from an admiring friend that 'she is the greatest woman in the world,' it ought to be worth reading. Somehow, I didn't find it so; but there are juicy bits; *e. g.*, this from the Correspondence Department:

" 'I am teaching a Sunday-school class, and I don't teach Baptist doctrine either, although I am supposed to do so; but they are all grown-ups, and if they can't tell what they want, I feel I should give them what they need. And they tell me that I am a good teacher.'

" 'This is the way all good Scientists are conducting themselves in the objective universe where they have to associate with orthodox people. Go right on teaching the Truth without antagonizing others; you don't have to offend, and you can be orthodox for that matter, for the fundamental teaching of all sects is the Truth when rightly interpreted. You know how to interpret it!'

"Perhaps this explains why there are clergy who teach the errors they have long before pledged themselves to repudiate!

" 'Treatments are given to the fellowship by either of us for one dollar a month; by both of us for two dollars a month. Direct personal and special treatments are given by either of us for five dollars a month; by both of us for ten dollars a month.'

"One bit of advice is worth handing on:

" 'Give name and address in every letter.

" 'You can get more from one month of Sun-phone treatments than from a thousand years of books. You enter into the consciousness of your own divinity.'

"The modest editors declare that 'their office is in the sun'; but currency must be sent to 1657 Clarkson St., Denver — postal connections with the sun being a trifle uncertain, I suppose.

" 'There are four dimensions — earth, water, air, and fire. You are the fourth dimension.' This is worse than Einstein.

"The testimonials published are fully equal to those in a patent

medicine almanac. But here is a scheme for bewitching motor cars which is perhaps worth testing, if you believe in witchcraft!

"'How are you going to protect children from automobiles? By passing a law prohibiting the manufacture, sale, and use of automobiles? Baby Blanche is an expert driver, but, like her dad, she wants to turn things loose. After being in four accidents in nearly as many months, and smashing her mother's car without receiving a scratch or hurt to herself, except to hurt her feelings, we concluded to protect the car as well as the girl. So when the new car came (it is a blue one this time), we spoke the word for protection of the girl and the car; accidents ceased suddenly. The girl still drives the blue car like a blue streak, not only in Denver, but to Colorado Springs, Idaho Springs, and various mountain-park trips, and everywhere she wants to drive it.'

"I gather that the senior editor was once a Protestant minister of an evangelical denomination. *Heu, quantum mutatus!*"

The incident of the motor car protected by New Thought is not at all exceptional. *Unity,* another publication of the cult, in its September, 1921, issue, p. 268, reports the cure of a case of tonsilitis. The patient, a boy of ten, in the absence of his mother, "placed a copy of *Unity Magazine* around his throat" and was immediately cured. And in the Motherhood Department, p. 251, a prospective mother writes: "I would hardly know that I am pregnant, and I am very grateful to God and to *Unity.*" So little removed from fetishism is the latest religious fad of blasé lounge-lizards. GRAEBNER.

## Managing a Convention.

The tendency towards manipulation as a substitute for deliberation is ever present in large organizations, also ecclesiastical. In the conventions of interchurch bodies, but also of synodical organizations, the suppression of deliberation and debate and substitution for it of machine government has gone pretty far, if the observations of the *Presbyterian* (Philadelphia) are to be relied upon. The editor, Dr. Kennedy, had been called upon to attend many conventions, conferences, and councils, and in every case was impressed with the tendency to yield enlarged powers to groups and committees, with the consequent elimination of the freedom of debate. He describes the process as follows: —

"Some committee or other company of men make out a plan and map a program; a council, conference, or convention is called, which may be representative in its make-up, or it may be composed of those invited specially by the committee or the company which desires effectual endorsement of the scheme presented.

"The plan and project is then read to the convention. After it is thus read as a whole, it is taken up seriatim for debate and tentative adoption. During the debate, no member of the assemblage is allowed to propose an amendment. All such propositions must be written out and passed over to 'the business committee.' If this committee approves the idea of the proposed amendment, they incorporate it into

the plan in such a way as not to alter or seriously disturb the original proposition. If the proposed amendment is not acceptable to the business committee, they simply ignore it or recommend no action. When the final vote on the article is read, not only is deliberation thus cut off, but in debating the original proposition, which has been moved and seconded, there is a steering committee which watches every movement and utterance opposed to the motion to approve. In some cases one of these steerers stands on the platform beside the presiding officer and keeps up a stiff line of defense of the proposition. Another appears on the floor in front of the moderator's desk, and is prompt to speak from the floor in the defense of the motion to adopt. This is kept up through the entire debate, with the frequent declaration that the suggestion would change the whole plan and defeat it, or the statement is frequently made that the committee in charge has gone over and through this whole matter, and they are persuaded that any serious change in it would destroy its value and defeat its purpose. If a speaker has independence and insists on his motion, then he is informed he must write it out and send it to the business committee. We also noticed that if the committee which prepared the plan had been too cautious and had put some point more timidly than they wished, any effort to push the matter to a bolder measure always succeeded in getting through, although many were shocked and disturbed by its final form and meaning."

This is pretty bad, but worse follows: —

"In one recent convention a speaker was not allowed to present a matter before the meeting or to make an address of any kind without giving from one to two days' [!] notice to the business committee of his purpose and subject. If the business committee believed that such address would in any way interfere with carrying out the program they proposed, then the privilege of presenting the subject was refused."

The *Presbyterian* concludes that the object of many of these conferences and sessions is to "present their scheme" and "put it over" on the Church, securing its endorsement, and charging it with the obligation of carrying the plan out. As instances of larger movements that employed this method, the editor mentions the "Men and Religion Movement," which "cost the Church nearly a million dollars and accomplished little or nothing," the Laymen's Missionary Movement, which "virtually exhausted itself after great expense," and the Y. M. C. A. canteen work, which, says Dr. Kennedy, "has been confessed a blunder and an ambition by some of its most ardent supporters and workers." Where all this will end, no one can tell. "There seems to be a fascination about this kind of thing which no measure of failure can restrain. The very men who were leaders in the earlier movement which failed are doubly eager to be leaders in the most recent movements. Indeed, the movements are growing so rapidly in measure and number that the one-time fellow-leaders are become rivals in contest." Of one thing only the *Presbyterian* is sure: Such practises are "neither democratic in form nor Christian in their

suggestions." Very true. The system described suggests, however, that churches which have not taught their people to recognize and employ their congregational rights need not be surprised when self-appointed bosses, who are out for easy pickings, rule the conventions and the denominational boards and, through them, the clergy and laity. GRAEBNER.

---

# BOOK REVIEW.

*The Abingdon Press, New York:* —

**Modern Premillennialism and the Christian Hope.** *Harris Franklin Rall.* 242 pages. Appendix and bibliography, 10 pages.

**Premillennialism, Non-Scriptural, Non-Historic, Non-Scientific, Non-Philosophical.** *George Preston Mains.* 160 pages. 16mo. Cloth.

*The Methodist Book Concern, New York:* —

**The Return of the Redeemer.** *George P. Eckman.* 275 pages.

**The Second Coming of Christ.** *James M. Campbell.* 136 pages. 75 cts.

**The Millennial Dawn Heresy.** An examination of Pastor Charles T. Russell's teaching concerning the purpose of the second advent and the Millennium, as set forth in his published books and papers, *The Divine Plan of the Ages*, and others of similar import. *E. L. Eaton.* 12mo. 153 pages. Cloth.

Every now and then the Church must pass through some particular craze of frenzied enthusiasm. Of late premillennialism has had its vogue, and at this writing still perturbs the minds of not a few in many Protestant denominations. Though not as violent as its sterner advocates and prophets, the Adventists and sects of similar tendencies, the interdenominational adherents of premillenarianism have nevertheless done much to bring the ancient question concerning the millennium to the front; and although they have not in all cases pronounced those who refused to agree with them heretics and unbelievers, they have none the less earnestly urged the acceptance of their belief. These endeavors have resulted in many newspaper and magazine articles, in which contrary opinions have been set forth with much vigor. Also there has been quite a number of books treating the subject *pro* and *con*, so that the reader who desires information on the subject need not search in vain. The above-named books are written in criticism of premillennialism, and are fair examples of what the opponents of premillenarian belief have to say. *Modern Premillennialism and the Christian Hope*, by Harris Franklin Rall, is by far the largest and the most scholarly of the series, though in setting forth the Christian hope as the author conceives it, he becomes rather vague and elusive. Does he believe in the realization of Christ's kingdom through the universal preaching of the Gospel on earth? Or is it a kingdom of righteousness brought about by Christian social service? While Parts I and II give the reader interesting and comprehensive information regarding ancient and modern premillennial theories, Part III, in which the writer sets forth what he con-

ceives to be the true latter-day kingdom of Christ, is very diffuse and disappointing. Then, too, the writer believes neither in verbal inspiration nor in an infallible Bible. Throughout the book there are sentences and paragraphs which one cannot accept as true. — The purpose of *Premillennialism* by George Preston Mains is to show that the claims of premillennialists are non-Scriptural, non-historical, non-scientific, and non-philosophical. As an example of its terse and trenchant criticism we offer the following paragraph: "The movement merits counteraction. If it be fundamentally false, it may be productive of serious damage. Its propaganda has behind it the soul of earnest leadership. The earnest agitator, often misled and misleading, is a person not always to be treated with indifference. If sincere, he needs instruction and persuasion. If vicious, he needs to feel the majesty of truth against which he arrays himself. Premillennialism is not a cult to be underestimated. The evident awaking of scholarly thought in these very days in refutation of premillennial positions is evidence itself of a growing conviction that the movement no longer should be allowed to pass unchallenged." (p. 51.) "If history teaches anything, it is that God's calendar of final events is not in the slightest measure regulated or controlled by any human jugglery of numerals. It may be accepted as axiomatic and indubitable, whatever temporary clamor or enthusiasm may cry to the contrary, that any philosophy or theology which does not bear the final approval of history is a system of thought not to be trusted." (p. 55.) — George P. Eckman's *The Return of the Redeemer* is a confutation of premillennial vagaries on the basis of Scripture. While less scholarly than the foregoing, it is clear, forceful, and sincere, leaving no principal issue untouched. No reader can lay it aside without having derived great benefit from it as regards a sober judgment of the Scripture-passages concerning Christ's coming. There is an indescribable sanity pervading its pages which easily convinces the attentive reader that what has been written is in the main Scriptural truth. — *The Second Coming of Christ* by James M. Campbell sets forth the claim that the promise of the *parousia* is fulfilled in Christ's abiding presence, He being personally and spiritually present, and that any future coming of Christ to man must be upon the plane which He now occupies. The truly eschatological character of His coming is thus denied and the problem solved in a manner that contradicts Scripture. — *The Millennial Dawn Heresy* by E. L. Eaton is a positive, vigorous challenge of every doctrine and every distinct feature of the Millennial Dawn theory. Being based upon six public debates with "Pastor" Russell in Carnegie Music Hall, Allegheny City, in 1903, it constitutes the author's "ungarbled account of his reply to the false doctrines and extravagant inventions published by the 'Watch Tower Bible and Tract Society,' somewhat more vaguely known as 'Millennial Dawn'." Although one may not subscribe to every interpretation and application of the proof-texts advanced, yet on the whole this little book stands out prominently before others by reason of its clear and forceful and, on the whole, Scriptural argumentation. Eckman's *Return of the Redeemer* and Eaton's *The Millennial Dawn Heresy* afford the reader a good insight into the premillenarian controversy and strong weapons with which to defend the clear truths of the Word of God.

MUELLER.

*Geo. H. Doran Co., New York:* —

**Paul the Interpreter of Christ.** *A. T. Robertson, M. A., D. D., LL. D., Litt. D.* 155 pp., 5½×8. $2.00.

Into this volume Dr. Robertson, the well-known Baptist scholar, has collected a number of essays dealing with the career, character, and doctrines of the Apostle Paul. It is a pleasure to read what this great teacher of New Testament Greek has to say about the versatility of Paul, his relation to the state, to the young preachers, to congregations and the Church at large. Dr. Robertson takes issue with the naturalistic school of criticism on every point, especially stressing the historicity of the Jesus of the gospels and of the Paul of Acts and the epistles. He holds that Paul actually had "an objective vision (of Christ) on a par with the resurrection appearances," a statement which itself is sufficient to establish his agreement with the traditional position of Christian believers. A special chapter is devoted to the demonstration of Paul's belief in the deity of Jesus Christ. Throughout, the book contains illuminating reflections on the character and work of the great apostle, sometimes uttered with epigrammatic terseness, always with a recognition of the needs and problems of the Church in our own day.

The denominational bias of the author leads him into constructions of the Pauline system which are not so satisfactory. An entire chapter is devoted to the argument against the "sacramentarian" interpretation of the apostle's teaching, especially with regard to Baptism. The symbolism of Rom. 6, 3—6, where Baptism is referred to in terms of burial and resurrection, is made to prove that Paul did not regard Baptism as a regenerating means of grace, — though the author admits that there are "ambiguous passages" which must, he says, be read in the light of those which bear a symbolical view of Baptism. Sound hermeneutical principles, however, require that texts which are figurative in language be interpreted in the light of passages that speak without figure. Certainly, the meaning which Robertson carries into 1 Cor. 1, 14—17, as if Paul "did not consider Baptism his task," cannot be accepted in view of such sayings as 1 Cor. 12, 13, Eph. 4, 5, and the plain record of Acts 19, 1—5. The regenerative power of Baptism is certainly taught Gal. 3, 26. 27 and Titus 3, 5.

The antiunionistic teaching of Paul is well set forth in the chapter on "Paul's Ecclesiastical Independence," which stresses the dependence of church union on unity of confession. But when the author mentions only two lines of cleavage in the visible Church, — the episcopacy (against Anglicanism) and "sacramental salvation" (against Lutheranism?), and omits all reference to the line of cleavage which modern liberalism has drawn athwart the Church of our day, and which is destroying the spiritual union of Christendom where it still expresses itself in outward union, he has missed an opportunity to bear testimony where testimony is most needed to-day. GRAEBNER.

**The Child.** Its Relation to God and the Church. *Carl F. Eltzholtz.* The Methodist Book Concern, New York. 56 pp., 4¼×7. 50 cts., net.

Of interest chiefly to those of our pastors who desire first-hand information on the exact status of conservative thought in the Reformed Churches on such questions as Original Sin, Baptism, Conversion, and the Nurture of Children. GRAEBNER.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I. — NOVEMBER, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

**Prof. W. H. T. Dau, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.**


## CONTENTS.


| | PAGE |
|---|---|
| Little Journeys in the Higher Antiriticism | 321 |
| The Road to Success, or Self-Improvement | 329 |
| The Theological Observer | 337 |
| Book Review | 347 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "Nov. 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly** in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.


CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

# THEOLOGICAL MONTHLY.

VOL. I. NOVEMBER, 1921. No. 11.

## Little Journeys in the Higher Anticriticism.

PROF. TH. GRAEBNER, St. Louis, Mo.

### I. The Myth Hypothesis.

*(Continued.)*

**"Historic Doubts Relative to Napoleon Bonaparte."**

Whately's *Historic Doubts Relative to Napoleon Bonaparte* was directed primarily against the skepticism of David Hume, but a few extracts from its pages will readily show how apt a reply it is to the mythological theory in every form. Archbishop Whately imitates the subject of his criticism to such an extent that one may read many passages and whole pages without being able to detect the slightest trace of the writer's irony. He speaks with a sober face throughout: —

"The *celebrated Hume* has pointed out the readiness with which men believe, on very slight evidence, any story that pleases their imagination by its admirable and marvelous character. Such hasty credulity, however, *as he well remarks,* is utterly unworthy of a philosophical mind; which should rather suspend its judgment the more in proportion to the strangeness of the account, and yield to none but the most decisive and unimpeachable proofs." It is reasonable, he concludes, to inquire into the evidence on which people in his day believed the extraordinary story of the exploits of one Napoleon Bonaparte, Emperor of France. He notes, first of all, a great dissonance in the testimony: —

"According to some, he was a wise, humane, magnanimous hero; others paint him as a monster of cruelty, meanness, and perfidy: some, even of those who are most inveterate against him, speak very highly of his political and military ability; others place him on the very verge of insanity. But allowing that all this may be the coloring of party prejudice (which surely is allowing a great

deal), there is one point to which such a solution will hardly apply, — if there be anything that can be clearly ascertained in history, one would think it must be the personal courage of a military man; yet here we are as much at a loss as ever; at the very same times, and on the same occasions, he is described by different writers as a man of undaunted intrepidity, and as an absolute poltroon.

"But what shall we say," Whately continues, "to the testimony of those many respectable persons who went to Plymouth, on purpose, and saw Bonaparte with their own eyes — must they not trust their senses? I would not disparage either the eyesight or the veracity of these gentlemen. I am ready to allow that they went to Plymouth for the purpose of seeing Bonaparte; nay, more, that they actually rowed out into the harbor in a boat, and came alongside of a man-of-war, on whose deck they saw a man in a cocked hat, who, they were told, was Bonaparte. This is the utmost point to which their testimony goes; how they ascertained that this man in the cocked hat had gone through all the marvelous and romantic adventures with which we have so long been amused, we are not told. Did they perceive in his physiognomy his true name and authentic history? Truly, this evidence is such as country people give one for a story of apparitions. If you discover any signs of incredulity, they triumphantly show the very house which the ghost haunted, the identical dark corner where it used to vanish, and perhaps even the tombstone of the person whose death it foretold."

Having dwelt on the contradictions in which the fabricators of the Napoleon-myth have involved themselves, the Archbishop proceeds to analyze the story in detail and to show that, on the very face of it, it carries an air of fiction and romance: —

"All the events are great, and splendid, and marvelous; great armies, — great victories, — great frosts, — great reverses, — 'hair-breadth 'scapes,' — empires subverted in a few days; everything happened in defiance of political calculations and in opposition to the experience of past times; everything upon that grand scale so common in epic poetry, so rare in real life; and thus calculated to strike the imagination of the vulgar, and to remind the sober-thinking few of the *Arabian Nights*. Every event, too, has that roundness and completeness which is so characteristic of fiction; nothing is done by halves; we have complete victories, — total overthrows, — entire subversions of empires, — perfect reestablishments of them, — crowded upon us in rapid succession. To enumerate the improbabilities of each of the several parts of this

history would fill volumes; but they are so fresh in every one's memory that there is no need of such a detail."

"Let us assume," he continues, "that in the antique records of any nation we found such a passage as this: —

" 'In those days the Pope returned unto his own land. Now the French and divers other nations of Europe are servants of the Pope, and hold him in reverence; but he is an abomination unto the Britons, and to the Prussians, and to the Russians, and to the Swedes. Howbeit, the French had taken away all his lands, and robbed him of all that he had, and carried him away captive into France. But when the Britons, and the Prussians, and the Russians, and the Swedes, and the rest of the nations that were confederate against France came thither, they caused the French to set the Pope at liberty, and to restore all his goods that they had taken; likewise they gave him back all his possessions; and he went home in peace, and ruled over his own city as in times past.

" 'And it came to pass, when Napoleon had not yet been a full year at Elba, that he said unto his men of war that clave unto him, Go to, let us go back to France, and fight against King Lewis, and thrust him out from being king. So he departed, he and six hundred men with him that drew the sword, and warred against King Lewis. Then all the men of Belial gathered themselves together and said, God save Napoleon! And when Lewis saw that, he fled, and gat him into the land of Batavia; and Napoleon ruled over France,' etc., etc., etc.

"Now if a free-thinking philosopher — one of those who advocate the cause of unbiased reason, and despise pretended revelations — were to meet with such tissues of absurdities as this in an old Jewish record, would he not reject it at once as too palpable an imposture to deserve even any inquiry into its evidence?"

*Historic Doubts* was published in 1819. In 1821 the world was apprised of the exiled emperor's death. Whately at once issued a new edition of his *Doubts*. Why, of course, he says, — now they declare him dead! "Supposing the whole of the tale I have been considering to have been a fabrication, what would be the natural result of such an attempt to excite inquiry into its truth? Evidently the shortest and most effectual mode of eluding detection would be to kill the phantom and to get rid of him at once!" The argument is continued in the seventh edition, issued in 1840, when Napoleon's remains were transferred from St. Helena to Paris for burial!

**"Grand Erratum. The Non-Existence of Napoleon Proved."**

This is the title of the famous satire which appeared in France, in 1827. It was directed against one M. Dupuis, a scholar of great erudition, who believed that all religions, and the story of Jesus of Nazareth as well, could be explained as solar myths. Its author was Jean Baptiste Peres, professor of mathematics at Agen, a small town of Southern France. His fame rests entirely upon the little brochure which so successfully pillories the mythological method.

We reprint the salient portions: —

"Napoleon Bonaparte, of whom so much has been said and written, never even existed. He is nothing more than an allegorical personage. He is the personification of the sun; and we can prove our assertion by showing how everything related of Napoleon the Great has been borrowed from the great luminary.

"1. In the first place, every one knows that the sun is called Apollo by the poets. It is unquestionable that the word Apollo means *Exterminator;* and it seems that this name was given by the Greeks to the sun on account of the injury it did them before Troy, where a part of their army perished from the excessive heat and from the pestilence. Now, Apollo is the same word as Apoleon. They are derived from Apollyo, or Apoleo, two Greek verbs which are really the same, and which mean 'destroy,' 'kill,' 'exterminate.' But this personage is called Napoleon, and thus his name contains an initial letter which we do not find in the name of the sun. Yes, there is an extra letter, an extra syllable even; for, according to the inscriptions cut in every part of the capital (Paris), the real name of this supposed hero was *Neapoleon,* or *Neapolion.* This is more particularly to be seen on the column of the Place Vendome.* Now, this extra syllable makes no difference whatever. The syllable, no doubt, like the rest of the name, is Greek; and in Greek *ne,* or *nai,* is one of the strongest affirmations, equivalent to our *veritably,* or *yea.* Whence it follows that Napoleon means Veritable Exterminator, — Veritable Apollo; it means, in truth, the sun.

"But what is to be said of his other name? What connection can there be between the word *Bonaparte* and the star of the day? At first it is not at all evident, but this at least can be understood: that as *bona parte* means 'good part,' it has, no doubt, to do with something consisting of two parts, a good and a bad, with some-

* The reference is to the error of a French sculptor, Napoleon's name being misspelled Neapoleon.

thing which, in addition, is connected with the sun, Napoleon. Now, nothing is more directly connected with the sun than the results of his diurnal revolution, and these results are day and night, light and darkness. No doubt, *bona parte* meant light, — day as opposed to night. There can then be no doubt that this name is connected with the sun, especially when it is seen to be associated with Napoleon, who is himself the sun, as has been already demonstrated.

"2. According to Greek mythology, Apollo was born in an island in the Mediterranean (the Isle of Delos); an island in the Mediterranean has, therefore, been fabled as the birthplace of Napoleon.

"3. His mother is said to have been named Letitia. But by the word Letitia (or 'joy') was meant the dawn, whose first tender light fills all nature with joy. Again it is worthy of remark that, according to Greek mythology, the mother of Apollo was called *Leto*. But if the Romans made Latona of Leto, it has been preferred in our century to change it into Letitia, because *laetitia* is the noun derived from *laetor* (obsolete form, *laeto*), which means 'to inspire joy.' Assuredly, then, this *Letitia*, no less than her son, belongs to Greek mythology.

"4. According to tradition, this son of Letitia had three sisters, and there can be no doubt that these three sisters are the three Graces, who, with their companions, the Muses, were the ornaments of their brother Apollo's court.

"5. This modern Apollo is said to have had four brothers. Now, as we shall show, these four brothers are the four seasons of the year.

"Of Napoleon's four brothers, three, they tell us, were kings; these three kings are Spring, who reigns over the flowers; Summer, who reigns over the harvest; and Autumn, who reigns over the fruit. As these three seasons derive all their potent influence from the sun, we are told that Napoleon's three brothers held their sovereignty at his hands, and reigned only by his authority. And when it is added that of Napoleon's four brothers one was not a king, it is because one of the four seasons — Winter, reigns over nothing. Indeed, he governed a small principality which has been described as in connection with the village of *Canino*, in preference to any other, because *Canino* comes from *cani*, which denotes the white hairs of chill old age, and they recall winter.

"6. According to these same fables, Napoleon had two wives; hence two wives have been attributed to the sun. These two wives

are the moon and the earth: the moon according to the Greeks (Plutarch is our authority), and the earth according to the Egyptians; with this noteworthy difference, that by the moon the sun had no issue and by the earth he had a son, *an only son.* This child was the little Horus. . . . Horus, born from the earth impregnated by the sun, represents the fruits of agriculture. Even so the birth of the supposed son of Napoleon has been fixed at the 20th of March, the period of the vernal equinox, because in the spring agricultural produce undergoes its most important phase of development.

"7. The Python, an enormous serpent, was the cause of great terror in Greece; Apollo slew the monster, and dissipated the fear of the people; this was his first exploit. Hence we are told that Napoleon began his reign by crushing the French Revolution, which is itself as much a chimera as everything else. For *revolution* is obviously derived from the Latin word *revolutus,* which denotes a curled-up serpent. The Revolution is the Python, neither more nor less.

"8. The celebrated warrior of the nineteenth century had under him, we are told, twelve marshals at the head of his armies, . . . obviously the twelve signs of the zodiac, marching under the order of the sun Napoleon, each of them commanding a division of the innumerable army of the stars, which is called the *celestial host* in the Bible.

"9. We are told that this leader of so many brilliant armies overran in triumph the countries of the south, but that, having penetrated too far north, he was there unable to maintain himself. Now, these details precisely apply to the sun's course. The sun, it is well known, rules supreme in the south, as is said of the Emperor Napoleon. But it is most worthy of note that, after the vernal equinox, the sun makes for the northern regions, and moves farther away from the Equator. . . . This, then, is the material from which has been drawn Napoleon's imaginary northern expedition to Moscow, together with the humiliating retreat by which it is said to have been followed. Thus everything we have been told of the success or defeat of this strange warrior is nothing more than a series of allusions to the course of the sun.

"10. Finally, and this needs no explanation, the sun rises in the east and sets in the west, as all the world knows. . . . We are told that Napoleon came by sea from the east (Egypt) to reign over France, and that he disappeared in the western seas after a

reign of twelve years. The twelve years are nothing more than the twelve hours of the day during which the sun shines on the horizon.

"It has, then, been proved that the supposed hero of our century is nothing more than an allegorical personage, deriving his attributes from the sun. It follows that Napoleon Bonaparte, of whom so much has been said and written, never even existed; and this fallacy, into which so many people have fallen headlong, arises from the amusing blunder of mistaking the mythology of the nineteenth century for history."

An ingenious satire, the reader will admit, and happy especially in its caricaturing of the scientific *smartness* which characterized then, as now, the use of etymology in the bolstering up of the myth hypothesis.

**The Goethe and Bismarck Myths.**

"Forty years ago," wrote F. Bettex in 1898 (*Naturstudium und Christentum*), "criticism still maintained that there had never been a Homer nor a Troy, and as late as 1872 the name Homeros was explained as a Grecisized plural of the Keltic 'Omar,' meaning 'collection,' hence 'homeros' = 'the collections.' Then came Schliemann, said little, commenced digging, and found Troy and Mycenae!

"How will critical research," continues Bettex, "one day play havoc with our century! We may well imagine a learned lecturer returning to his people from a trip to the ruins of London and Berlin in the year 3,000, and proving incontestably that such a man as Goethe never existed.

" 'This so-called national poet,' we hear him exclaim, 'does not mention with as much as one syllable the compatriots who died for his country; has not one word of admiration for the uprising of his people against the foreign tyrant; does not even mention Napoleon,' — here Bettex is at fault; Goethe has one reference to Napoleon in a little known travelog, — " 'though he was said to be a contemporary of Napoleon and Secretary of State to a prince involved in war with Napoleon! Furthermore, the literary works which go under the collective name of *Goethe's Werke* according to one variant reading are the *Works of the Goths,* and indeed reveal such a diversity of contents and style that this "Goth" must be understood to represent the genius of that great intellectual tribe, the Germans. There is strong internal evidence for this position in a fragment ascribed to this mythical author. In the *Erlking* primi-

tive man is seen roaming about at night in constant dread of the sinister and destructive forces of nature, here personified; intent only on the satisfaction of material wants and on the propagation of his species, represented by the "child." We have here only father and child, the family in its simplest terms; the state does not exist, and the lack of any reference to the mother indicates the subordinate station of woman in that age. The only domestic animal mentioned is the horse. The concluding phrase, "The child was dead," plainly refutes the notion that the immortality of the soul is an idea innate in man. Countless millenniums had to elapse before the metaphysical idea of a "soul" was acquired. Undoubtedly the unknown author of this poem, the "Goth," was a caveman, feeding on acorns and horse-flesh, in constant dread of the elemental forces of nature.

"'A later epoch gave rise to the allegorical poem of "Herman," or "German," and "Dorothea," according to a more correct reading, "Dothea," or "Gothea," — representing the peaceful union, after ages of warfare of the "Germans" and "Goths."

"'A bipartite work of the same author has come down to us, the so-called "Faust." In the first part, superstitious beliefs in a personal devil, in magic and sorcery, abound. From all that modern research has revealed concerning a so-called Dark Age, critical science has established the year 913 as the approximate date for this poem. The second part testifies to a great progress in intelligence and enlightenment, its language being much more scientific and hence more difficult to understand, and some of the persons referred to, for instance, the emperor and his courtiers, may be historical. Whether the lapse of one century was sufficient to account for this progress, or whether several centuries elapsed between Part I and Part II, is a question which scholarship has not yet been able to answer.

"'And so, gentlemen,' we hear the honorable professor conclude his remarks, 'the torch of critical research has succeeded also in clearing up the obscurities which in the course of ages have attached themselves to this mythical "Goth," and enables us to recognize in "Goethe" a personification of the poetic genius of this powerful nation. perished long ago.' (Prolonged applause!)"

Bettex continues: —

"Another ambitious youth will qualify for a degree by proving that the gigantic figure of Bismarck, with his broad-brimmed hat and his great dog (a symbolism transferred to him from an earlier divinity, 'Odin' or 'Wotan'), is nothing but the cruel northern

winter. He defeats Napollo or Apollo, the sun-god, whose twelve marshals undoubtedly signify the twelve months of the year, and whom Bismarck finally takes captive." The contradictions which are inherent in this myth are pointed out: "The same person is described, variously, as an unknown northern junker and as a world-ruler, as universally hated and as the ideal of his time; as a friend and guest of Apollo and again as his most bitter enemy (according to the varying aspect of the seasons); as friend and adviser and, again, as implacable enemy of a ruler called 'Wilhelm,' who is sometimes described as a white-bearded old man (Winter) and again as a fiery youth (Spring). All manner of Germanic attributes are found in the later forms of this myth. Bismarck is, in popular fancy, endowed with great hunger and still greater thirst, with a gigantic lead-pencil, a long pipe, a beer-stein; and all this while the characteristics of Odin, the broad-brimmed hat, and the dog continue to occur in the references to this figure!

"On the strength of this very satisfactory exposition, the product of serious historical research, our young man will no doubt be promoted to the doctorate — let us hope, *Summa cum laude!*"

*(To be continued.)*

---

# The Road to Success, or Self-Improvement.

Rev. F. E. Pasche, Morris, Minn.

*(Concluded.)*

## XXI. Radiate Force and Energy Also in Old Age.

There is no denying that this is a young man's age. We see young men at the helm everywhere. There certainly is a prejudice against those who show signs of age, because many of them are burned-out men, embers without heat. Many men deceive themselves by thinking that because they moved on so vigorously when young, they are still moving at the same speed. The slackening process has been so gradual that there was no jar or shock, and they have not realized that they have been gradually slowing down. The golden days of summer have come and gone. They grow less careful about personal appearance, and unconsciously drift into slovenly, slouchy habits; then they look old. Just this one habit of being good to ourselves, of being particular about our personal habits, of dress, of keeping ourselves well groomed, will make a difference of many years in our appearance.

Most men desire to live long, but few men would be old.

One of the most pitiable sights is a man of middle age going around as if he were an old man, with unkempt whiskers and hair. Outwardly he is rude and uncouth, even savage. His very appearance is cause enough to let him alone and not to employ him.

But what shall become of us in our autumnal months? What shall we do when things are sobering fast and the sere and yellow days are upon us?

Old men must brace up, dress well, look prosperous, walk and talk like young men, and show no indication of weakness, no mark of age. Let the end of your life be fairly crowded with bright gems of youthful acts. Do not admit or show that your age hampers you. Beat the yearning impulse and youthful fire back with a will of iron. How can a man expect to gain victory when he admits that he is already beaten in the race of life, when his mental attitude is not that of the conqueror, but of the conquered? Instead of making a favorable impression, he leaves a doubtful one. No one wants an employee who has lost his freshness and fire, who confesses by his conversation, his appearance, his manner, and his every movement that he is "too old."

Before the Civil War people looked aged at fifty. The men wore long beards and long hair and did not carry themselves well. At middle age women looked like grandmothers. All this has changed. People now dress much more youthfully than they used to. Men do not wear long, gray beards and long, white hair. And the man who would keep young must not dress like an old man and go about with stooping shoulders and a shuffling gait. A good barber and a good tailor can cut off many years in the appearance of these prematurely old-looking men. The dentist, too, can help us to retain a youthful appearance.

There are men in the sixties and seventies who can fill almost any position because they radiate energy, life; because they are good, pleasing men, interesting, youthful in spirit. They are esteemed by all who know them. They are trim, buoyant, enthusiastic, fresh, responsive. They have not allowed their hope or vivacity to die out of them. Some men remain fresh, aggressive, independent, self-sufficient, all their lives. They always impress you with a fresh youthfulness and vigor ordinarily found in young manhood. Their nerves have been braced by long familiarity with danger, and their movements have all the precision of clockwork. Often they make more rapid strides than

youth. Everywhere we see old men who are filling responsible positions quite as ably as young men. Some are young at eighty. They are as fresh and spontaneous, as joyous and youthful as children; they are to the young men what the tree is to the sapling.

No employer wants a whiner, a man who does not think himself any good, who has no backbone, no courage, no pluck, who is always telling his age, who is always pouring out tales of hard luck and reiterating how everything has gone against him. If he wants anybody, he will take you even if you have gray hairs, if you show that you are still resourceful and ambitious and conduct yourself well, yea, many employers are anxious to hold on to old men because their great experience and wisdom often more than compensate for their lack of the vitality and buoyancy of youth. The employers often benefit by keeping them, for experience is the best teacher. They have perfect confidence in them.

There is a powerful rejuvenating influence in always appearing young and trying to feel young. Make this experiment. Walk as though you were young — with a light, springy step. Don't drag your feet as though age were creeping over you. Don't let your movement or your brain lag. Keep up your buoyancy, agility, and swiftness. Radiate force and energy also in old age. "For none of us liveth to himself." Also aged folk must shine as lights in the world. Why should you fear old age? Does not old age possess sundry general advantages?

Arkwright was fifty years of age when he began to learn English grammar and improve his writing and spelling. Benjamin Franklin was past fifty before he began the study of science and philosophy. Milton in his blindness was past the age of fifty when he sat down to complete his world-renowned epic. Wondrous is his potent power and youthful strength in creating pictures in a few lines. To him the invisible becomes visible; darkness becomes light; silence describes a character; a word acts as a flash of lightning, which displays a fascinating scene.

Scott at fifty-five took up his pen to redeem a liability of six hundred thousand dollars. "Yet I am learning," said Michael Angelo, when threescore years and ten were past, and he had long attained the highest triumphs of his art. Victor Hugo and Wellington were both in their prime after they had reached the age of threescore years and ten. Gladstone ruled England with a strong hand at eighty-four, and was a marvel of literary and scholarly ability. The *Odyssey* was the creation of a blind old man, but

it has maintained its flight across gulfs of time and is still full of the lifeblood of immortal youth.

Dr. Johnson's best work, *The Lives of the Poets,* was written when he was seventy-eight. Defoe was fifty-eight when he published *Robinson Crusoe.* James Watt learned German at eighty-five. Humboldt completed his *Cosmos* at ninety, a month before his death. What a power was Bismarck at eighty! Unknown at forty, Grant was one of the most famous generals in history at forty-two. Some of Longfellow's, Whittier's, and Tennyson's best works were written after they were seventy; but you might as well think of pushing a brick out of a wall with your forefinger as attempt to remove a word out of any of their finished passages brimming with powerful energy and youthful freshness.

It is foolish to expect everything from young men. It is a great mistake to think that old men have no energy. Not all young men are hustlers. And old men are more experienced. Sometimes young ministers reject a call because of too much work, while old ministers accept it and fill the position brilliantly. Psalm 92, 14: "They shall still bring forth fruit in old age."

A congregation was vacant for nine months, but was not willing to call a pastor over fifty years of age. When time passed on, they agreed to be served temporarily by an old pastor, aged seventy-two. They were, however, so much pleased with him that soon they accepted him as their regular pastor — and he worked among them with great success. During the Lenten season he preached twice a week; forty new members joined; over six thousand dollars were signed for the renovation of the church.

These examples must suffice to show that even old age may do good and powerful work. They constitute but a small, though an important portion of the mass of evidence which might be brought forward. The lives of these great men remind us that we, too, can make our lives sublime; and when we depart, we can leave behind us noble footprints on the sands of time.

We are, therefore, obliged to admit that also old age is capable of doing great things. Cicero said well that men are like wine: age sours the bad, and improves the good.

If a man has not squandered his life forces, if he has lived simply and sanely, the very rightness of his wisdom, the strength of his judgment, the accumulation of his expert knowledge, the broadening of his mind, the brightening of his whole nature, the enriching of his experience ought much more than compensate for

his little loss of youthful freshness. Our autumnal months sometimes offer us nobler fruits than spring and summer, fruits of abounding charity, fruits of rich reconciliations, fruits of divine grace, fruits that revive and restore the soul. And our winter months also yield their fruits, fruits of wonderful richness and marvelous virtue, delicious fruits, such as the joy of the Lord, the peace and consolations of God, and "hope that maketh not ashamed." The life properly lived, the good, Christian life, the life of a virtuous, able man, grows constantly larger and richer to the very end.

You will not be forsaken in old age. The Psalmist says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37, 25. We read: "I will never leave thee, nor forsake thee." Heb. 13, 5. "Be not afraid, only believe." Mark 5, 36. There is the promise: "With long life will I satisfy him, and show him My salvation." Ps. 91, 16. And the promise: "Thy youth is renewed like the eagle's." Ps. 103, 5. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Is. 40, 31.

We have His word: "And even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." Is. 46, 4. We read in the Holy Scriptures: "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore." Ps. 121, 8. He does that still to-day. Is not this success worth while?

---

And now, in conclusion, let me say: If you made a botch of the past, if you feel that it was a failure, don't drag these ghosts along with you to handicap you and destroy your happiness all through the future. Don't let these things sap any more of your vitality, waste any more of your time, or destroy any more of your happiness. Undertake to grapple with difficulties. Free yourself from everything which handicaps you, keeps you back, and makes you unhappy. Drop everything that is a drag, that hinders your progress. Don't let that failure of yesterday crush you. Wasted yesterdays may be redeemed. Enter upon to-morrow with a free mind. Wipe out from your memory everything that has been unpleasant. You will find that just in proportion as you increase your courage your ability will increase. Let your energy be unceasing, your perseverance indomitable. Be courageous like the

Wittenberg monk, who — while suffering much sickness and bodily pain — braved the scepter and the crozier together. No matter what other people may think about your ability, never allow yourself to doubt that, by the help of God, you can do or become what you long to.

Increase your confidence, courage, and firmness in every possible way. Pray to God for assistance. He hears our prayer. God is good. His ear attends to the sighs that rend our bosom. You say He sends us trials? Often the most distressing trials in the end have proved to be blessings. Be sure that what God will give us in answer to our prayers will always be good and really meet our wants. He is our Father and has our true interests at heart better than we can imagine. We reclaim waste lands. We can reclaim waste lives. We pick up scraps of paper and metal and make them over. The same can be done with scraps of careers. But will God forgive? He will for Jesus' sake. "We deserve but grief and shame," yet His Word proclaims to us rich pardon, peace, and life. Mercy and pardon are the great words in the gospel of hope. They cover all the past. The past shall be as though it had not been, and the future shall be fair and bright. The question is not, "*Can* God forgive?" but, "*Will* He forgive?" The answer is: "He will have mercy, and He will abundantly pardon." "There's a wideness in God's mercy like the wideness of the sea," and if we penitently seek it, it will gather all our imperfections, faults, mistakes, and failures into its pardoning flood. God's forgiveness transforms our remembrance, and the past becomes the minister of immortal hope.

Of course, the offense must not be wilfully repeated. There must be repentance and reform. And you can do it by the help of God.

Say to yourself, "Now, this thing is up to me. I must make good, I must show the man in me or the coward. There is no backing out." "Your ideals are getting dull, and the worst of it all is that, when you do a poor job and are careless and indifferent, you do not feel as troubled as you used to. You are not making good. This lethargy, this inertia, this indifference will seriously cripple your career. You are taking things easy. Nobody ever amounts to much who lets his energies flag, his standards droop, and his ambition ooze out. This take-it-easy sort of policy will never do. *You are capable of something much better than what you are doing.* You must start out to-day with the firm resolution

to do better. Bestir yourself; get the cobwebs out of your head; brush off the brain ash. Think, think, think to some purpose! Do not mull and mope like that. You are only half-alive, man; get a move on you!" If others have done this, you can do it. Assert your manhood, your individuality. Go about as though you were a conqueror. Gain victory, and let nothing snatch it out of your hand. Begin a thing and push it to a finish.

The trouble is that we do not put the right estimate upon our possibilities. We berate ourselves, discourage, belittle, efface ourselves, because we do not see the larger man that is to grow in us. Never acknowledge in your thought that you are a failure, that luck is against you, that you don't have the same opportunity that other people have. Avoid a morose, gloomy, capricious disposition. This is a huge obstacle on the road to success. Rather let in the sun of cheerfulness, hope, and optimism. Say to yourself, "I am a man, and I am going to do the work of a man. I am determined to do it." Force your mind toward your goal. *Try* to do it and then *do* it. Do not doubt your success. Never doubt it as long as God still lives.

Old people sometimes are afraid to undertake a certain thing. When aged Jacob was afraid to undertake the journey to Egypt, God told him: "Fear not to go down into Egypt. I will go down with thee." This assurance drives fear away. The divine presence transforms any road, and His help makes any burden light. He turns all life's discords into harmonies. He says to us: "It is I, be not afraid." He is with us. We can never perish, neither shall any man pluck us out of His hand. He will never leave us nor forsake us. He will rescue us from any trouble that may befall us. His companionship gives us the happy assurance that we are on the road to success, and fills our hearts with a glowing confidence and a strong determination.

The reason why so many men fail is because they do not commit themselves with a determination to win at any cost. They do not have that superb confidence which never looks back, which burns all bridges behind it. We often find it difficult to do that. If we doubt our ability to do what we set out to do; if we lack boldness; if we have a timid, shrinking nature; if we think that we lack the necessary energy and power to do things, we can never win until we change our whole mental attitude and learn to be brave and have great courage, hope, faith, and confidence.

General Grant once described a certain army he saw on his

trip around the world as "marching with the swing of conquest." Those who saw our first American troops passing through London declare that they had the easy swinging gait of men who are accustomed to overcoming natural obstacles, of souls who walk the earth as those who have already won it. There is a great difference between the physical appearance of one who has fought victoriously and of one who has failed to fight or who has been beaten. The one is erect and proud, the other hangs his head in sorrow, if not in shame. This feeling changes fight to flight.

Our life, first of all, must be brave. Fear, doubt, and timidity must be turned out of your mind, or you will be a failure. There cannot be a shadow of doubt of this. We must have a positive conviction that we can attain success. There must be vigor in our expectation, in our determination, in our endeavor. We must resolve with the energy that does things. Not only must the desire for the thing we long for be kept uppermost, but there must be strongly concentrated intensity of effort to attain our object. Above all, our mind must be stayed on God; we must depend solely on Him for help and support; we must always and everywhere petition Him whose resources are abundant and rich. Then we are on the road to success, and our efforts will be crowned with victory.

To achieve this, we must ask God for the power of His Holy Spirit. "Your heavenly Father shall give the Holy Spirit to them that ask Him." Luke 11, 13. Without His aid we cannot accomplish anything. He illuminates our darkened understanding and fills our paralyzed will with the strength of new resolve. He brings new life into our hearts and blessed comfort to our troubled souls. He has songs for the night, cordials for the oppressive day, everything that heart can wish or need. This is the highest gift which God can bestow upon man. Where it has been once bestowed, all other gifts will follow in the wake.

Thou holy Fire, sweet Source of rest,
Grant that, with joy and hope possessed,
I always in Thy service stay,
And trouble drive me not away.
Lord, by Thy power prepare my heart,
To my weak nature strength impart.

And if a longer life
Be here on earth decreed me,
And Thou through many a strife
To ripe old age wilt lead me,
Thy patience in me shed,
Avert all sin and shame,
And crown my hoary head
With pure, untarnished fame.

# THE THEOLOGICAL OBSERVER.

## Radicalism Rampant in the Anglican Church.

When Canon Glazebrook, in his *Faith of a Modern Churchman*, declared that the clauses of the Creed: "He descended into hell, He ascended into heaven, and sitteth at the right hand of God," as well as the resurrection of the flesh, "are now regarded by Churchmen" (*i. e.*, Anglicans) "of all schools" (High Church, Low Church, and Broad) "as purely symbolical," and that the virgin birth and resurrection of Christ must also be understood "symbolically," although "unquestionably believed by the early Church to be literal statements of facts," he set in motion a public controversy which now, after two years, has not yet subsided. But Glazebrook's volume was, judging from the reviews that we have seen, a moderate performance compared with the papers that were read at the Eighth Conference of Modern Churchmen which met at Girton, near Cambridge, in August. From all accounts it is evident that the radical wing of the Anglican Church regards the time opportune for a public assault on every fundamental of Christian belief. The papers read at Girton left nothing to be desired at least in one point — plainness. The authors accuse the Lambeth Conference, which strives to unite Christians on the basis of the Nicene Creed, of cowardly sidestepping the issue. To this creed, said Dr. Frakes-Jackson, "it is practically impossible for a man living today to give assent." Turning to his liberal friends, he said that they are losing the respect of Churchmen because, while expurging the virgin birth, they tried to accept the rest of the Creed; they were "following truth [!] only to a certain point and there tried to stop."

The consensus of the Conference seems to have been that the time has come when the corollaries of the liberal position must be accepted, no matter at how great a cost to the feelings of the Anglican public. The dean of St. Paul's proposed — "Drop the three creeds." Canon Bindley thought creeds "neither necessary nor desirable." Others held that creeds might be retained, but not as a condition of membership or office.

The discussion centered about the person of Christ. Time and again sentiments were uttered at which Arius would have blushed. One speaker declared that "the Jesus of popular belief is largely a mythological figure." Another speaker mentioned that 'Christ claimed to be the Son of God only "in a moral sense, in which all human beings are sons of God, as standing in a filial and moral relationship of God and capable of acting on these moral principles on which God acts." Rev. Hastings Rashdall said: "Every soul is an incarnation of God, and in no other sense did our Lord claim divinity. God, who reveals Himself in all great teachers, did so in one man signally and uniquely."

No attempt was made to unite on a formula which would express the belief, or lack of it, held by the members of the Conference. The reporter of the *Living Church* (Milwaukee) quotes from Acts: "Some

cried one thing, and some another; for the assembly was confused; and the most part knew not wherefore they were come together." "For instance," he says, "it was urged, on the one hand, that for our confession of faith we should go back to the apostles; on the other hand, that we should go forward into the unknown; that we needed a new creed; that it was undesirable that a new creed should be compiled; that several new creeds might be produced of a provisional nature only; lastly, the most brilliant suggestion of all, that every clergyman should produce his own creed, which his congregation should recite with him; and it was anticipated that one creed would emerge as the winner of this creed-making competition!" The following is a new creed suggested by Dr. Douglas White at the close of a paper he read to the Conference: "I believe in God, the Father of all; and in Jesus Christ, Revealer of God and Savior of Man; and in the Spirit of Holiness, which is the Spirit of God and of Jesus; by which Spirit man is made Divine: I acknowledge the Communion of All Faithful People in Beauty, Goodness, and Truth; and I believe in the Forgiveness of Sins, the Glory of Righteousness, the Victory of Love, and the Life Eternal."

On one point, it is true, an agreement was reached — and that was that *"the old orthodoxy is now in ruins."* GRAEBNER.

### Comment on the Girton Papers.

Since the report of the Girton meeting was published, a more or less heated and very voluminous debate has been carried on in the British press, religious and secular. The conservatives endeavor to stem the tide of Radicalism. One of the first of the leading clergymen to take issue with the speech of Dean Rashdall was the Rev. B. G. Beurchier. Dr. Beurchier declared: —

"If the Dean of Carlisle is correctly quoted, his speech is as appalling as it is amazing. His conclusions, if accepted, would sound the death-knell of the Christian and Catholic churches. Christ, if not literally divine, was the greatest impostor in history. On the other hand, if He was not the Son of God, the whole Gospel is meaningless and unintelligible. The dean is reported to have said that Christ never claimed divinity. The truth is He never claimed anything else. And for that claim He forfeited His life. His every action and His every word, every miracle was performed in the consciousness that He was divine. Nature's laws obeyed Him because He was their Creator. Before His accusers He proclaimed as His answer to their query, 'Art Thou the Son of God?' an emphatic 'I am.' If we cannot worship Jesus as the eternal God, we have no alternative but to despise Him as our fellow-man."

Writing in the London *Star*, Bishop Gore said: —

"Our Modernists are standing on a very slippery slope. They abandon the miracles; then they abandon the Godhead of Christ and the Atonement — all against the evidence. Will they stop there? I think not. I feel sure that the denial of miracles and the abandonment of belief in Christ's Godhead will be found to carry with them an abandonment of the idea of Divine Revelation altogether, and those who abandon the specific Christian Creed will find themselves, not in Unitarianism, but much lower down."

A further instance of journalistic comment on the opinions of the Modern Churchmen is afforded by a letter to the *Sunday Pictorial* from Mr. Max Pemberton, in which he says: "According to this type

of orator, Christ was not incarnate of the Holy Ghost at all, but was merely the Son of Joseph and Mary. He performed no miracles. He did not rise from the dead, nor ascend to heaven. On the other hand, there are some of us still left who believe in the divinity of Christ, and who totally fail to understand how men who believe the contrary can honestly occupy the pulpits of our state churches and take money for teaching people to deride the ancient faith." Commenting on Mr. Pemberton's article, the *Living Church* correspondent says: "Strong words these, but none will say that they are not fully justified. It only remains to ask, What are the bishops doing, or going to do? They have all pledged themselves 'with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word.' But we have yet to learn that it is the intention of any of them to call to account the clergymen for whom they are responsible, and who appear to have committed themselves to the pernicious teaching of these so-called 'Modernists.'" He views the situation as exemplifying the "never-ending battle of faith against unbelief," and adds: "The Cambridge Conference is to be welcomed, if its result is to force the average Englishman to undertake the wholly uncongenial task of clear thinking."

Elsewhere we hear the middle-of-the-road men weakly allaying the fears of the faithful and as weakly faulting the radicals for their blatant unbelief. Canon Barnes of Westminster Abbey said in his closing sermon: —

"I weigh without prejudice, I trust, all that they have said. In the end I feel no hesitation in affirming that Jesus rose from the dead to become the living Christ, one with the Holy Spirit. We all seek for truth. But, whereas to some truth seems a tide destined to rise and sweep destructively across lands where Jesus reigned as a Son of God, to me it is the power which will set free new streams to irrigate His kingdom. Yet even those who seem, to the majority among us, to undervalue the supreme greatness of the Founder of our faith are eager to hasten the coming of the kingdom of God as He proclaimed it [!]. In His words we have prayed together, 'Thy Kingdom come.' And surely from such unity of practical aim, from a common conviction that we must work together in the service of Jesus [?!], we shall in the end reach agreement."

Rev. J. K. Mozley, Principal of the Leeds Clergy School, criticized the views advanced by the Modernists, but said that "it must not be thought that we have nothing to learn from them." He adds that the Conference was "composed of men who wished to remove difficulties which to them seemed to keep sincere souls from Christ." He did not think that the differences which separated them from others were unimportant — [not unimportant!] —, and he did not believe in the least that the Church would either abandon the use of the present Creeds, or find in the Girton papers an "adequate preservative [!] of the truth of Christ's Godhead." Yet "it was true Christian faith, even if not faith's last word, which inspired Canon Barnes to say that 'human thought will not sweep past Jesus, but will circle round Him as the center where God reveals Himself'" —!

Of course, Radicals everywhere rejoice in the forward step which their cause has taken by the Cambridge Conference. The *Churchman* (New York) editorially commends the Modernists for "*examin-*

*ing with fine candor* the fundamentals of our faith" and ridicules those who "raise a shout of alarm the moment some sincere scholar begins to talk about religion with the open candor with which scholars are accustomed to discuss everything else," — an identification of "scholarship" with Radicalism that smacks of anything but candor. Or shall we rule out such names as James Robertson, Cave, Orr, Urquhart, Sayce, Redpath, Green, McGarvey, Clay, Wilson, Warfield — to mention men of English speech only — from the ranks of Biblical scholarship? The *Churchman* then sees "cause for hope" in the fact that "in the Church of England, at least, liberals are not only thinking, but thinking out loud," that now "scholars are frankly telling one another what the Godhead of Jesus means to them in the year of 1921; what the Incarnation means!" . . . "Every man in the Church who loves the Lord Jesus Christ has a right to discuss his faith [!] in any open forum. It was a fine thing to have Dean Rashdall say what he thought. And it was also a fine thing to have Bishop Gore take him to task. Religion cannot suffer from sincerity and freedom." A "fine thing" for Rashdall to say that Christ claimed to be no more divine than "any other soul," — whereas even Arius still believed that the Son was uniquely generated by the Father!

While only an incident, though a highly significant one, in the development of Radicalism in the Church of our day, the Cambridge Conference at least impresses two lessons upon us:

1) It is an injustice to the memory of Sabellius, Arius, Apollinaris, and other destructionists of the early Church to classify them with the Radicals of our own day.

2) Unionism bears in itself the seeds of unbelief and apostasy, which only await an opportune juncture to sprout forth in all their hideous deformity. By its tolerance of liberal elements in the past the Church of England has sown the wind; it is now reaping the whirlwind. GRAEBNER.

## D. D. D.

From the *King's Business* we quote the following: "The Holy Scriptures have some terrible words of warning, many of them evidently not familiar to the Church in these days. Christ used them. Paul used them. John used them. Peter used them. And there are three words used by Peter which are most significant — 'damnable,' 'denying,' 'destruction': 'damnable heresies'; 'denying the Lord that bought them'; 'swift destruction.' 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.'" 2 Pet. 2, 1.

Some of the preachers of our time who write "D. D." back of their name ought to add the third "D" to show their true character, being false prophets who preach Damnable heresies, Deny the Lord that bought them, and bring upon themselves and others swift Destruction. It is very deplorable that this is a fact. But being a fact, it would be well that it be made known. FRITZ.

## A Question of Honor.

The *Watchman-Examiner* (September, 1921) writes: "We recently raised the question as to whether it is honorable for men to use well-known theological terminology to express ideas which are at variance with the generally accepted meaning of these words. The inquiry was provoked by these words from the *Christian Century:* 'Men of the modern mind subscribe to the same words as do men of the traditional mind, but the two types of mind invest the words with meanings that are so far apart as to be almost immeasurable.' The *Christian Register,* of Boston, a Unitarian paper, in discussing the question, says: 'The Baptist editor asks if men can do this with honor. We agree with him — they cannot. Modern men ought to use modern terms to express modern ideas. If the Baptists did that, or any other denomination, they would make a great disturbance. They would divide. We think for the sake of the kingdom of God, which, we are told on infallible authority, is first righteousness, they ought to stand in integrity, and leave not even a little child uncertain or deceived about their true belief. There are tens of thousands of Baptists, Methodists, Presbyterians, Disciples, Congregationalists, and Episcopalians who do not believe, yet seem to believe, in an inerrant Bible, the virgin birth, the physical resurrection, the second bodily coming, the antinatural stories called miracles.'"

The demand which is here made is perfectly just. It is a crime to lead men to hell by denying the sacred truths of Scripture and teaching human lies instead; but it is more than a crime for false teachers to hide their wolf's mission under the sheep's clothing of orthodox terminology. The pronounced atheist may still demand respect, but the hypocrite deserves nothing but contempt. The rebuke of the *Christian Register* is well taken; however, it should follow its own advice and strike the word *Christian.* MUELLER.

## Signs of the Times.

The *United Presbyterian,* June 23, 1921, has the following: "Two years ago 110 professors, representing fifty-three seminaries, met in Cambridge, Mass., to discuss this problem. Dr. MacKenzie, president of Harvard Seminary, reviewing the situation, showed that in 1915 there were in our seminaries 1,000 fewer students than in 1895, although the membership of the churches had increased greatly during that period."

This is not surprising. Having given human reason a place in their theology, the Reformed churches never accepted the Word of God as their sole authority in doctrine and practise. In other words, the Reformed churches never stood for positive religious truth. Today they openly ridicule the very idea. From this view-point we can readily understand their indifferentism, their union movements, their liberal position toward lodges and other antichristian societies, their fraternizing with all sorts of religionists, their failure to understand and to appreciate the conservative position of our Lutheran Church. They are, however, reaping what they have sown. Removing from

under their feet the solid rock-bottom foundation of the Word of God, their building must fall into ruins. They ought not be surprised that young men will not find a ministry attractive which, after all, has not a positive message to offer in so vital a matter as that of the eternal welfare of man. The sectarian churches are going from bad to worse, and the pity is that they are blind to the fact. To them the German proverb applies: "Wem nicht zu raten ist, dem ist nicht zu helfen." FRITZ.

## Reading the Bible in Public.

Reading the Bible in public — at the church services, at public religious gatherings, at the family devotion — is an art which must be learned. We agree with the writer in the *Advent Review and Sabbath Herald* who says, editorially: "I am convinced that we are losing much in our public labors, as well as in our private study, by not knowing how properly to read the Bible." The following quotations from that editorial may well serve as food for thought: "We are told that anciently 'they read in the book in the Law of God *distinctly*, and *gave the sense*, and caused them to *understand the reading*,' Neh. 8, 8. To be able to read the Word of God like this is of inestimable value to any one, especially to those who teach the word in public. . . . The late A. T. Pierson, in a little pamphlet entitled, *The Reading of the Word of God in Public*, says: 'Reading without comment is my present theme. You should be able, by careful reading, without one word of your own, to make the full sense of most passages clear. Bear in mind two maxims: True reading is interpretation; true emphasis is exposition.' (p. 9.) Dr. Pierson tells of a friend in the ministry who frequently spent hours in private study of a passage before he read it in public. Yet how often we hear the Scriptures and sacred hymns publicly read in such a bungling manner as to give evidence that the reader had given very little, if any, study how to read that the true meaning might be brought out."

Edwin Booth, the celebrated tragedian, said with reference to the Lord's Prayer: "To read that prayer as it should be read caused me the severest study and labor for thirty years, and I am far from being satisfied with my success." Commenting on this, the editorial writer says: "If actors on the stage, whose work we cannot sanction, will, for money and personal honor and to be great in their profession, study how to give such expression to what they say, ought not those who handle the words of life to study how to read the Bible in such a way that the true meaning will stand out clearly and distinctly to the congregation? We fear that those of us who minister in sacred things give too little study to *how to read*." FRITZ.

## The Survival of the Unfittest.

### The Eugenics Congress Confronted by Inverted Evolution.

That the outlook of the Eugenics Congress, held in New York during September, was distressingly pessimistic is asserted by Edwin E. Slosson in an editorial published in the *Independent* (October 8, 1921). Mr. Slosson writes in part: "That civilization is cultivating

a race of incapables in its midst is shown by various statistical studies. The Jukes, the Nams, the Kallikaks (or the kak half of them), the Zeros, the Ishmaelites, and innumerable other unidentified strains of defectives and criminals continue to increase at the expense of the community. Sanitary science, benevolent government, and Christian compassion are the highest achievements of human endeavor, yet their inadvertent interaction is to make evolution work backward in some cases and to promote the survival of the unfit. Dr. Horatio M. Pollock, statistician of the New York State Hospital Commission, says: 'The burden of mental disease is each year becoming heavier. The ratio of patients with mental disease under treatment in institutions per 100,000 of population increased from 118.2 in 1890 to 220.1 in 1920. The economic loss to the nation on account of mental disease now amounts to over $200,000,000 per year.' Professor de Lapouge, the veteran eugenist of France, regards Europe as ruined, and looks to the Anglo-Saxon to save civilization through breeding, by selection, of a race of supermen who shall be able to master the complexities of modern commerce and non-Euclidean geometry. The foundations of the science of eugenics have now been solidly laid in the vast amount of statistical and experimental work that has been done during the present century. Psychology has recently come to the aid of eugenics, but it does not yet appear how this new knowledge can be applied for the advancement and salvation of the race.

"Eugenic measures are of two classes: (1) negative, those designed to check the multiplication of the unfit, and (2) positive, those aiming to promote the propagation of the better elements of the race. Of the negative measures the most prominent are (1) sterilization, (2) segregation, and (3) birth control. The first is the most effective, but too drastic to apply on a large scale, and, if applied on a small scale, cannot eradicate the evil inheritance. Up to the beginning of this year 3,233 cacogenic persons had been operated upon under these statutes, but such measures, though multiplied by ten or a hundred, would make no perceptible and permanent improvement in the average quality of the population. Birth control in some form is favored by most eugenists, but they have to recognize that its first effect is to make matters worse by restricting the propagation of the provident while leaving the improvident to multiply *ad libitum*.

"The positive measures for the promotion of eugenics appear no more practical and promising than the negative. Indiscriminate bounties for babies may turn out a dysgenic measure, since eugenics aims at quality rather than quantity. So the leaders in the movement are looking forward to the education of the people and the cultivation of 'the eugenic conscience' in individuals, so that it will come to be regarded as a public disgrace and personal sin if those who have received a fine inheritance fail to pass it on to the coming generation, and if those who have a serious hereditary taint should perpetuate it in their posterity. To educate a whole people to such a sense of their duty to their race would seem an impossible prospect, yet it is the best and perhaps the only way to accomplish this vital aim."

The sum and substance of the whole matter may be expressed by the word "failure." Both positive and negative eugenic measures have failed in improving the race; and now wisdom is failing the eugenists, and their last resort is the cultivation of "a eugenic conscience" in individuals. That attempt, too, will prove a failure; and so, after all, Paul was right when he wrote: "Professing themselves to be wise, they became fools." Human measures will not effect the desired improvement of the human race; with all the wisdom of the ages applied to the matter, there will still be inverted evolution. Yet there is hope for humanity. At the time of Paul the effete, perverted, and cacogenic generations of Greece and Rome were saved through the preaching of the Gospel, and the Gospel is to this day a power of God unto salvation to every one that believeth. Instead of cultivating "a eugenic conscience," let there be the preaching of the Word of God! MUELLER.

## The Secret of the King James Bible.

"There is an established, inevitable manner," says Mr. J. C. Squire, the eminent English critic, perhaps the most authoritative of our day, "into which an Englishman will rise when his ideas and images lift into grandeur — the style of the Authorized Version." A true comment, and many attempts have been made to explain that superior literary excellency which distinguishes the English Bible. The high percentage of Anglo-Saxon words has been stressed, the rhythm of the sentences, the masterful use of cadence especially, and its restraint of emphasis have been referred to as constituting in their combination the secret of Authorized Version style. But while supported by extensive and interesting tabulations, this explanation seems to remain too much on the surface of the problem. In a somewhat unexpected corner of our reading we have lately happened upon an expression which strikes deeper and, indeed, supplies an explanation of that undefinable grandeur of the Biblical style which puzzles the critics. In the Riverside Literature Series edition of the Iliad, the editor in his Introduction, page XI, says that there is no really adequate translation of Homer in our tongue, and then continues:

"If a translation of Homer could have been made in 1611 as admirable as King James's version of the Bible, it would have remained in all likelihood the standard translation to the present day. Scholarship was not lacking at that time, nor a genius for noble expression, as the Authorized Version well attests; but a critical sense of restraint and responsibility was sadly lacking indeed. The Bible, of course, was an inspired work, where every shade of feeling and sense must be maintained at any cost; it must not be added to nor detracted from; the translator's first business was to be faithful and obliterate himself. Homer, on the other hand, was merely a pagan, with whom many liberties might be taken. His own whim, and the fashion of the hour, and a private ambition might sway the poet who should undertake to translate him; while the scholars who worked on the Scriptures dared not give rein to their fancy. King James's

version of the Bible is almost the one piece of work of the kind that has been supremely well done in English; and we may attribute its success directly to the restraint, the sense of responsibility, under which the translators accomplished their task. The sacred character of the writings, the universal reverence in which they were held, supplied just that critical influence, that balance and sobriety, of which the English genius is always so sorely in need."

Cogent, convincing, and well said. Extraordinary ability characterizes some of the more recent attempts to do the Bible into English, but it is safe to say that none of these translations will ever become the recognized volume of the Church. And what repels is not so much the modern quality of the English as the absence of that devoutness and reverence which alone can produce expression suitable to the august theme and purpose of the Bible. GRAEBNER.

## The Mormon Counterfeit.

The most elaborate attempt to steal from the English Bible the thunder of its style is the *Book of Mormon*, together with that less known, but much more important document of the cult, the *Book of Doctrine and Covenants*. Christian Science has taken over the divinity circuit style of binding, but Smith, Rigdon, and their fellow-conspirators took over the language bodily and dressed their unholy religion in its folds. Not only do the "beholds" and "los" and "verilies" and the continuous polysyndeton, — "And . . . and, again . . . and . . . and . . .," etc., — help to create a general atmosphere of inspired speech, but the great bulk of these writings consists of Scriptural phrases, and the style of the Authorized Version is imitated throughout. When God, in the style of Deuteronomy, gives detailed instructions to Joseph Smith for the formation of a stock company to build a boarding-house, the result is grotesque. As a characteristic instance of the use to which King James Bible English has been put, we quote from the *Book of Doctrine and Covenants* the famous 122d section, on which the doctrine of polygamy is based: —

Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843.

"1. Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:

"2. Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

"3. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same;

"4. For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; . . .

"19. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood;

"20. Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. . . .

"28. I am the Lord, thy God, and will give unto thee the law of my Holy Priesthood as was ordained by me, and my Father, before the world was.

"40. I am the Lord, thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word:

"41. And as ye asked concerning adultery — verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed.

"44. And if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; . . .

"47. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God. . . .

"51. Verily, I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; . . .

"54. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord.

"56. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord, thy God, will bless her, and multiply her, and make her heart to rejoice. . . .

"61. And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else;

"62. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified. . . .

"66. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen."

From the *Book of Mormon* we quote the following sentence, built on the model of Chronicles, but written in grammar peculiar to Moroni, the Revelator: "And they did cause a great contention in the land, inasmuch as the more righteous part of the people, although they had nearly all become wicked; yea, there were but few righteous men among them." Strange business, anyway, this use of Authorized Version idiom, and frequent verbatim quotation from it, in a revelation of the angel Moroni written A. D. 400. GRAEBNER.

---

# BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:* —

**Starck's Prayer-Book.** From the German edition of *Dr. F. Pieper.* Translated and edited by *W. H. T. Dau.* 612 pages, 6×9 in. Blue cloth binding, Style C, $2.25. Gift edition, Style DC, bound in divinity circuit seal grain, gilt-edge binding, $5.00.

In this beautiful new prayer-book the general contents and style, but above all the distinctive spirit of devotion which characterizes old Starck's *Prayer-Book*, have been conserved, while the text has been modernized and so anglicized, we were about to say Americanized, that the reading of it in daily devotion must be a delight to our people. Dr. Pieper years ago revised the original German edition, and Prof. Dau's translation, which is an entirely new rendition into English, is based on this. The introduction of the translator contains an interesting personal note in the reference to his task, which was begun some ten years ago and was concluded during the late war. Prof. Dau says: "This work proved to the editor a great mental and spiritual relief. It was a luxury to spend many an hour in the company of a person on whom the spirit of prayer has been poured out in such abundant measure as on Starck. It was faith-confirming and -inspiring work which the translator was permitted to do. He can offer no better wish to the readers of this book, now that it starts on its voyage to the increasing English homes and hearts in our church community, than this, that the light and strength, the cheer and comfort that has come to him out of the pages of this book in many a weary and despondent day may stream into the hearts of the readers, even though they be free, as the editor hopes they are, from all weariness and despondency."

No one expects the work of Prof. Dau on this prayer-book to be anything else than extremely well done, and so it is. Very wisely he did not attempt a translation of the poetry contained in the original Starck, but supplied from English and American sources suitable extracts of sacred poetry. As the reader may know, the special strength of Starck's book is

the very large number of prayers for persons in affliction. Of the 524 pages in this translation 283 pages contain prayers for the use of the sick, the dying, and those visited by war, famine, conflagration, or other suffering.

The work of the bookmaker has been very well done, print, paper, and binding meeting the highest standards. GRAEBNER.

**Catechetical Preparations. Part II. The Creed.** *Rev. Prof. F. W. C. Jesse.* 175 pages. $1.00.

The pastor and the teacher will find the *Catechetical Preparations*, of which two volumes have now been issued, *The Decalog* and *The Creed*, valuable material for teaching the Catechism to the children in the school and in confirmation classes, and also to adults who are being prepared for church-membership. Pastors can also well use the material for the purpose of preaching a series of sermons on the Catechism. Such sermons are not only gladly heard by the people, but they fill a real want. Especially at this time of doctrinal indifferentism and modern liberalism careful attention ought to be given to thorough Biblical indoctrination. Young pastors and older pastors who are compelled to preach and instruct through the medium of the English language will, for obvious reasons, welcome the English theological literature which in an increasing measure is published by our Concordia Publishing House. FRITZ.

**Der 46. Psalm.** Das Schutz- und Trutzlied der lutherischen Kirche. Referat, vorgetragen vor der Synode des Nord-Wisconsin-Distrikts und auf dessen Beschluss dem Druck uebergeben von *P. E. Kretzmann, Ph. D., B. D.* 51 pages. 25 cts. Special price if purchased in quantities.

The essay read by Dr. Kretzmann on the 46th Psalm at the convention of the North Wisconsin District was received with such enthusiasm that the District requested the author to publish the work in pamphlet form, and immediately subscribed for 1,000 copies. In this German essay the speaker, by dividing the Psalm into three principal parts, vv. 1—3, 4—7, and 8—11, shows: 1. The Christians' hope in the gracious presence of God with His Church; 2. that in the most threatening times a Christian may rest assured that God, who has proved Himself stronger than His enemies, will again show His power; 3. that the Church will gloriously stand, and its opponents will be defeated, when the end of the world is at hand.

Luther based his Battle-hymn of the Reformation, "A Mighty Fortress Is Our God," on the 46th Psalm. This essay makes good reading-matter at any time, but especially in the year of the four-hundredth anniversary of Luther at Worms (1521—1921). May it be widely distributed also among the lay members of our churches! FRITZ.

**Lutheran Annual 1922.** 112 pages. 15 cts.

**Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1922.** 112 pages. 15 cts.

These two publications are well known to our readers. Besides the usual calendar giving the months and days of the year, the Sundays of the church-year with their Gospel- and Epistle-lessons, the time of sun-

rise and sunset and other astronomical phenomena, the books contain interesting and profitable reading-matter; postal rules and regulations; the time differences of various cities in different parts of the world; Missouri Synod statistics; a complete list of seminaries, colleges, and academies of the Synodical Conference with the names of the members of the faculties; a list of the religious periodicals of the Synodical Conference, the institutions of charity, the home-finding societies, the Lutheran hospices, and the information bureaus; the names of the various officers, members of boards and committees of the Missouri Synod and its Districts; a complete register of the pastors, professors, and parochial school teachers of the Synodical Conference; and an alphabetical list of places having congregations served by our pastors. It goes without saying that a copy of either one of these two annual publications ought to be found in the home of every one of our families.

**Proceedings of the Sixth Convention of the English District.** 95 pages. 45 cts.

**Siebenundzwanzigster Synodalbericht des Minnesota-Distrikts.** 63 pages. 30 cts.

**Verhandlungen der siebenundzwanzigsten Jahresversammlung des Sued-Wisconsin-Distrikts.** 32 pages. 15 cts.

**Neunter Synodalbericht des Nord-Illinois-Distrikts.** 71 pages. 33 cts.

**Verhandlungen der achten Jahresversammlung des North Dakota- und Montana-Distrikts.** 67 pages. 36 cts.

**Zweiundfuenfzigster Synodalbericht des Michigan-Distrikts.** 79 pp. 37 cts.

**Fuenfzehnter Synodalbericht des Oregon- und Washington-Distrikts.** 28 pages. 15 cts.

According to a new ruling the Synodical Proceedings are no longer published as a periodical sent to regular subscribers, but each District orders the publication of its Proceedings and disposes of the printed copies. Our Publishing House, however, prints a limited number of additional copies, which may be purchased by such as are interested. The price varies according to the size and number of copies issued. Our Publishing House will also be pleased to accept subscriptions for the whole series, but, of course, cannot in advance state the cost.

The various printed Proceedings contain the business transactions of the convention, including a register of the members of the District, the reports of Mission Boards, of the District treasurer, of committees, etc. Some of the Districts also include the paper which was read at the morning sessions. The printed Proceedings of the English District present a historical paper by Rev. Wm. Dallmann on "Miles Coverdale"; the Minnesota District: "Die seelenverderblichen Abwege unserer Zeit in der Lehre von Christo, unserm Heiland," written by Rev. A. H. Kuntz; the Southern Wisconsin District: "Die Stellung unserer Kirche zu den Logen," by Rev. W. Albrecht; the Northern Illinois District: "Das koenigliche Amt Christi," by Rev. H. Heise; the North Dakota and Montana District: "Was lernen wir von Luther zu Worms?" by Dr. F. Pieper; the Michigan

District: "Von der Kirche; wie sie beschaffen und woran sie zu erkennen ist," by Rev. C. Berner; the Oregon and Washington District: "Die erste Christengemeinde zu Jerusalem ein Vorbild fuer unsere heutigen Gemeinden," by Rev. L. Stuebe; "The Christian Home" (summary only), essayist: Rev. W. J. Janssen. The Proceedings of the Southern Wisconsin District also contain an English report of the business transactions and a summary of the essay. FRITZ.

**Teachers' Manual of Suggestions on Miller's "Modern Grammar."** 55 pages, 3¼×7¼. Paper cover. 50 cts., postpaid.

In this handy and well-printed *Manual*, a reprint from the *School Journal*, Professor Miller supplies welcome suggestions for the users of his *Modern Grammar*, which has been reviewed in these pages, and which has won the warmest endorsement of many professional teachers both in our circles and beyond. GRAEBNER.

*The Macmillan Company, New York:* —

**Ethics, General and Special.** *Owen A. Hill, S. J., Ph. D.*, Lecturer on Psychology, Natural Theology, Ethics, and Religion at Fordham University. 404 pages.

In this book the entire domain of ethics is treated from the Jesuit point of view. The principles inculcated are those of Jouin and Rickaby; its tone and tenor is that of Loyola. Of Probabilism the author says: "Probabilism is a safe and correct system in matters of conscience." Practical application: "Beyond doubt, the lay brother who drowned Chinese babies, after baptizing them, was rewarded for material and formal murder, and the ignorant fellow who lied, because invincibly persuaded that charity demanded it, was rewarded for a material and formal untruth. Their acts were wrong, but their conduct was right." (p. 104.) As regards mental reservation, he states: "To safeguard a proportionate right, the use of a broad mental reservation is allowed." Application: "Silence, evasions, equivocations, broad mental reservations are not lies, and can, therefore, be tolerated when some just cause, some good of more vital concern than the kindness of straightforward truth, is the motive that prompts the speaker." (p. 238.) These sentences may suffice to characterize the general trend and scope of the system of ethics advocated in Dr. Hill's book. MUELLER.

*Eden Publishing Company, St. Louis:* —

**Der Evangelische Pastor in Vorlesungen ueber praktische Theologie.** Dargestellt von *F. Mayer, D. D.* 259 pages. Cloth.

This book contains eighteen lectures on Pastoral Theology originally delivered before the students of Eden Seminary, the prospective pastors of the Evangelical Synod. This explains its peculiar character as regards both form and contents. The author is writing for men who intend to serve in the Evangelical Church of our country. That is the meaning of the title *The Evangelical Pastor*. Accordingly, he everywhere presupposes such conditions as exist and are tolerated in his particular synod, and it is from this point of view that his pastoral instructions must be considered. A Lu-

theran professor of Pastoral Theology would hardly advise his students to illustrate the principles of connubial chastity by referring to Schiller's *Raeuber;* neither would he encourage pastors to officiate with lodges at the burial of lodge-members; nor would he expect them to bury "notorious sinners," and, suspending their own judgment, to follow meekly the customs of their respective congregations in cases of suicide and the like. However, the book is not written by a Lutheran professor, nor is it intended for Lutheran pastors, whose guiding principle in Pastoral Theology is not: *Habe caritatem et fac quidquid vis*, but the infallible rule of the divine Word. In spite of the many aberrations there is much that is useful in the book, and the lectures are, on the whole, clear and practical, though they must be read with care. MUELLER.

*Cambridge University Press:* —

**The Books of Haggai and Zechariah.** *T. W. Crafer, D. D.* 119 pages, including index.

In the preface the general editor remarks: "The aim of this series of commentaries is to explain the Revised Version for young students, and at the same time to present, in a simple form, the main results of the best scholarship of the day." Of course, the main results of the best scholarship of the day are the conjectures of Higher Criticism, the spirit of which pervades the entire apparatus of critical and exegetical notes. The book offers many interesting historical data, but has little practical value in interpreting the message of the two prophets. MUELLER.

*Review and Herald Publishing Association, Takoma Park, Washington, D. C.:* —

**Back to the Bible, or, The New Protestantism.** *George McCready Price, M. A.* Revised Edition. 235 pp., 5×7½.

The old Protestantism was a declaration of independence directed against Roman Catholic tyranny. The New Protestantism, according to the author's idea, is the protest against a new tyranny, the tyranny of a pseudo-scientificism, already grown arrogant and dogmatic, the tyranny exercised by evolutionary philosophy over human thought, scientific and religious. His book is a call "Back to the Bible," as the inerrant Word of God also in all its scientific statements. The methods of the evolutionary school of thought are set forth with utmost precision by a writer who has been a teacher of science more than twenty years and who has, in his department, geology, been forced to meet the enemy on his own ground. The geological argument for Darwinism is treated in outline in chapter 3, "Geology and the Deluge." This argument has been fully developed in Prof. Price's larger work, *Fundamentals of Geology*, which ought to be read by every Christian student of natural science. Other chapters, all of them very readable, discuss "Modern Philosophy," "The Origin of Evil," "The New Pantheism," "Occidental Heathenism," "Creation and Its Memorial," "The Coming Slavery," — by which the author means the encroachment of the state on the liberty of the individual, under the influence of the evolutionistic conception of history and life, — and "The Federation of the World."

The Review and Herald Publishing Association which has brought out Prof. Price's book is a Seventh-day Adventist concern. If the author is a member of that denomination, one would not guess it from reading his book, unless the chapter on "Creation and Its Memorial" — this memorial is conceived to be the Sabbath — contains a hint of this connection.

GRAEBNER.

The following *tracts* have been received:

**The Augsburg Confession.** Reprint from the *Concordia Triglotta.* Concordia Publishing House, 1921. 52 pages, 3½×5½. 10 cts. This is a reprint on fine paper of the Triglot text of the Augsburg Confession. It has been issued in tract form as tract No. 83 in our series, at the request of pastors who felt that they should like to have a copy of our oldest Lutheran confession to hand parishioners and strangers. — **Why a Christian School for My Children?** *John H. C. Fritz.* Concordia Publishing House. Tract No. 84. 4 pages, 3½×5½. Doz., 10 cts.; 100, 50 cts.; 1,000, $4.50 and postage. For all its brevity the statement in this tract of the case for the Christian day-school is so cogent that it has been very favorably received by the reviewers, all of whose good words we herewith endorse. — **Inalienable Rights.** A Brief Study in One Hundred Per Cent. Americanism. *W. H. T. Dau.* Published by the American Luther League, Fort Wayne, Indiana. 16 pages, 3½×6. Copies of this tract will be sent to any applicant free of charge. We trust that many of us will address the publishers for their copy and will later order the tract in quantity for distribution especially among the thinking element of the great American public. Professor Dau's argument is based on constitutional history and renders very plain how necessary it is for us to exercise that vigilance which has often been, but never more so than to-day, the price of liberty. — **Warum sollen wir Gemeindeschulen gruenden und erhalten?** Beantwortet von *C. H. Seltz,* Schulvisitator fuer Iowa. Herausgegeben von der Amerikanischen Lutherliga, Fort Wayne, Indiana. 14 pages, 3½×6 inches. This tract like Professor Dau's will be sent free of charge upon application to the American Luther League, cor. Barr and Madison Sts., Fort Wayne, Ind., and all who would "create sentiment for, or intensify interest in, Christian day-schools are invited to send for them." The League is willing to mail them out itself if a list of names and addresses is furnished. Rev. Seltz's tract states the well-known reasons for the establishment of Christian day-schools, — well known, but never too often repeated. The American Luther League is to be commended for its activity in getting out and spreading broadcast these fine tracts. — **Russell's Ventures in Adventism.** *Henry C. Sheldon.* The Methodist Book Concern, New York. 31 pages, 4¼×6½. 25 cts., net. Professor Sheldon is the author of a number of works directed against such modern cults as Adventism, Mormonism, and Christian Science. In this little pamphlet he gives an account of Russellism, followed by a trenchant criticism of the chronological construction of millennial dawn, its teaching concerning the state of the dead, and its teaching regarding the millennial reign of Christ. While the author is not an orthodox scholar, his criticism of the Russellite scheme has merits which will commend it to those who must deal with this peril of modern Christianity.

GRAEBNER.

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $3.00 per annum, payable strictly in advance.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized October 5, 1918.

# THEOLOGICAL MONTHLY.

*Published by the*

## Evangelical Lutheran Synod

*of*

## Missouri, Ohio, and Other States.

Vol. I. — DECEMBER, 1921.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

# THEOLOGICAL MONTHLY.

**Edited by the Faculty of Concordia Seminary, St. Louis, Mo.**

**Prof. W. H. T. Dau, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.**


## CONTENTS.


| | PAGE |
|---|---|
| A Lesson in Pastoral Theology from a Tragical Leaf of American History | 353 |
| Little Journeys in the Higher Anticriticism | 359 |
| The Theological Observer | 365 |
| Book Review | 379 |


## IMPORTANT NOTICE.

**Kindly consult the address printed on this copy of your THEOLOGICAL MONTHLY. The bottom line of the address shows when your subscription expires. "Dec. 21" signifies that your subscription expires now. Please send your $3.00 (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.**

**Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.**

**CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.**

# THEOLOGICAL MONTHLY.

VOL. I. DECEMBER, 1921. No. 12.

## A Lesson in Pastoral Theology from a Tragical Leaf of American History.

REV. FREDERICK KOENIG, St. Louis, Mo.

On Wednesday, July 11, 1804, at 7 A. M., Alexander Hamilton was shot and mortally wounded in a duel with his political foe, Aaron Burr, Vice-President of the United States, at Weehawken, on the New Jersey shore, opposite New York City. He was at once carried to New York and lingered in great agony until the next day, when death came at two o'clock in the afternoon. He left a distressed wife and seven children, the youngest a babe in arms, the oldest a son, sixteen years of age, while a still older son had fallen in mortal combat only two years before. Hamilton died in his forty-eighth year, in the fulness of his great powers, and was buried in the churchyard of old Trinity on Broadway, on the side towards Rector St., opposite the site occupied in 1664 and later by old St. Matthew's, now united with our Synod.

Hamilton until then seems not to have been a professing Christian and member of a church. The loss, in so ignominious a way, of this great man, Revolutionary hero, trusted companion and aide of the unforgotten Washington, illustrious statesman and generally respected citizen, caused a revulsion of feeling throughout the country which has not subsided to this day and which makes it well-nigh impossible for the historian to judge calmly the subsequent turbulent career of his antagonist "damned to everlasting fame." All this is not only extremely interesting, but that part pertaining to Hamilton must be held in mind if we wish to measure aright the difficulties confronting any one that was to be called in for spiritual consolation by the dying man. It seems that Bishop Moore was first sent for, but left the house without complying at that time with Hamilton's wish to receive Communion; that Dr. Mason was then sent for, who, as he says, told him he could not

accede to his request; that the bishop was sent for a second time, who then came and administered the Sacrament, as related by himself. Leaving out of consideration this episode, which cannot be fully explained at this date, and proceeding to the relation of facts by these two worthy gentlemen themselves, we cannot help but admire their firmness of behavior, their Christian consistency, and their evangelical treatment of a soul thirsting for consolation, of a man who was among the most respected and highest in the land, and whose fame had spread throughout the world.

After these preliminaries, deemed necessary, though somewhat long drawn out, we proceed to publish two documents in the form of two letters, written at the time and published in the *New York Evening Post* as taken from *A Collection of the Facts and Documents relative to the Death of Major-General Alexander Hamilton,* etc., etc., New York, 1804. It would seem like marring the picture of a sad and somber deathbed scene lighted up and hallowed by the ministrations of the Gospel bearers to make excerpts only from their letters, and they are therefore reproduced complete with headings and subscriptions, the first one by Bishop Moore, the second by Dr. Mason.

Thursday Evening, July 12.

MR. COLEMAN: —

The public mind being extremely agitated by the melancholy fate of that great man, Alexander Hamilton, I have thought it would be grateful to my fellow-citizens, would provide against misrepresentation, and, perhaps, be conducive to the advancement of the cause of religion, were I to give the narrative of some facts which have fallen under my own observation during the time which elapsed between the fatal duel and his departure out of this world.

Yesterday morning, immediately after he was brought from Hoboken to the house of Mr. Bayard, at Greenwich, a message was sent informing me of the sad event, accompanied by a request from General Hamilton that I would come to him for the purpose of administering the Holy Communion. I went; but being desirous to afford time for serious reflection, and conceiving that under existing circumstances it would be right and proper to avoid every appearance of precipitancy in performing one of the most solemn offices of our religion, I did not then comply with his desire. At one o'clock I was again called on to visit him. Upon my entering the room and approaching his bed, with the utmost calmness and composure he said: "My dear Sir, you perceive my unfortunate situation, and no doubt have been made acquainted with the circumstances which led to it. It is my desire to receive the Communion at your hands. I hope you will not conceive there is any impropriety in my request." He added: "It has for some time past been the wish of my heart, and it was my intention, to take an early opportunity of uniting myself to the Church by the reception of

that holy ordinance." I observed to him that he must be very sensible of the delicate and trying situation in which I was then placed; that, however desirous I might be to afford consolation to a fellow-mortal in distress, still it was my duty, as a minister of the Gospel, to hold up the Law of God as paramount to all other law; and that, therefore, under the influence of such sentiments, I must unequivocally condemn the practise which had brought him to his present unhappy condition. He acknowledged the propriety of these sentiments, and declared that he viewed the late transaction with sorrow and contrition. I then asked him: "Should it please God to restore you to health, Sir, will you never be again engaged in a similar transaction, and will you employ all your influence in society to discontinuance of this barbarous custom?" His answer was, "That, Sir, is my deliberate intention."

I proceeded to converse with him on the subject of his receiving the Communion, and told him that, with respect to the qualifications of those who wished to become partakers of the holy ordinance, my inquiries could not be made in language more expressive than that which was used by our Church. — "Do you sincerely repent of your sins past? Have you a lively faith in God's mercy through Christ, with a thankful remembrance of the death of Christ? And are you disposed to live in love and charity with all men?" He lifted up his hands and said: "With the utmost sincerity of heart I can answer those questions in the affirmative. I have no ill will against Colonel Burr. I met him with the fixed resolution to do him no harm — I forgive all that happened."

I then observed to him that the terrors of the divine Law were to be announced to the obdurate and impenitent; but that the consolations of the Gospel were to be offered to the humble and contrite heart; that I had no reason to doubt his sincerity, and would proceed immediately to gratify his wishes. The Communion was then administered, which he received with great devotion, and his heart afterwards appeared to be perfectly at rest. I saw him again this morning, when, with his last faltering words, he expressed a strong confidence in the mercy of God through the intercession of the Redeemer. I remained with him until 2 o'clock this afternoon, when death closed the awful scene — he expired without a struggle and almost without a groan.

By reflecting on this melancholy event, let the humble believer be encouraged ever to hold fast that precious faith which is the only source of true consolation in the last extremity of nature. Let the infidel be persuaded to abandon his opposition to that Gospel which the strong, inquisitive, and comprehensive mind of a Hamilton embraced in his last moments as the truth from heaven. Let those who are disposed to justify the practise of dueling be induced, by this simple narrative, to view with abhorrence that custom which has occasioned an irreparable loss to a worthy and most afflicted family, which has deprived his friends of a beloved companion, his profession of one of its brightest ornaments, and his country of a great statesman and a real patriot.

With great respect,

I remain your friend and servant,

BENJAMIN MOORE.

TO THE EDITOR OF THE "EVENING POST."

SIR: —

Having read, in the *Commercial Advertiser* of the 16th, a very imperfect account of my conversation with General Hamilton, the day previous to his decease, I judge it my duty to lay the following narrative before the public.

On the morning of Wednesday, the 11th inst., shortly after the rumor of the General's injury had created an alarm in the city, a note from Dr. Post informed me that "he was extremely ill at Mr. Wm. Bayard's, and expressed a particular desire to see me as soon as possible." I went immediately. The exchange of melancholy salutation, on entering the General's apartment, was succeeded by a silence which he broke by saying that he "had been anxious to see me, and have the Sacrament administered to him; and that this was still his wish." I replied that "it gave me unutterable pain to receive from him any request to which I could not accede; that, in the present instance, a compliance was incompatible with all my obligations, as it is a principle in our churches never to administer the Lord's Supper privately to any person under any circumstances." He urged me no further. I then remarked to him that "the Holy Communion is an exhibition and pledge of the mercies which the Son of God has purchased; that the absence of the sign does not exclude from the mercies signified, which were accessible to him by faith in their gracious Author." "I am aware," said he, "of that. It is only as a sign that I wanted it." A short pause ensued. I resumed the discourse by observing that "I had nothing to address to him in his affliction but that same *Gospel of the grace of God* which it is my office to preach to the most obscure and illiterate; that in the sight of God all men are on a level, as *all have sinned and come short of His glory;* and that they must apply to Him for pardon and life, *as sinners*, whose only refuge is in *His grace reigning by righteousness through our Lord Jesus Christ.*" "I perceive it to be so," said he; "I am a sinner; I look to His mercy." I then adverted to "the infinite merit of the Redeemer, as the *propitiation for sin*, the sole ground of our acceptance with God, the sole channel of His favor to us, and cited the following passages of Scripture: "There is no other name given under heaven among men whereby we must be saved, but the name of Jesus." "He is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them." "The blood of Jesus Christ cleanseth from all sin." This last passage introduced the affair of the duel, on which I reminded the General that he was not to be instructed as to its moral aspect, that the *precious blood of Christ* was effectual and as necessary to wash away the transgression which had involved him in suffering as any other transgression, and that he must there, and there alone, seek peace for his conscience, and a hope that should "*not make him ashamed.*" He assented, with strong emotion, to these representations, and declared his abhorrence of the whole transaction. "It was always," added he, "against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life." He repeated his disavowal of all intention to hurt Mr. Burr, the anguish of his mind in

recollecting what had passed, and his humble hope of forgiveness from his God. I recurred to the topic of the divine compassion, the freedom of pardon in the Redeemer Jesus to perishing sinners. "That grace, my dear General, which brings salvation, is rich, rich" — "Yes," interrupted he, "it is *rich* grace." "And on that grace," continued I, "a sinner has the highest encouragement to repose his confidence, because it is tendered to him upon the *surest foundation, the Scripture* testifying that *we have redemption through the blood of Jesus, the forgiveness of sins according to the richness of His grace.*" Here the General, letting go my hand, which he had held from the moment, I sat down at his bedside, clasped his hands together, and, looking up towards heaven, said with emphasis, "I *have* a tender reliance on the mercy of the Almighty through the merits of the Lord Jesus Christ." He replaced his hand in mine, and, appearing somewhat spent, closed his eyes. A little after, he fastened on me, and I proceeded. "The simple truths of the Gospel, my dear Sir, which require no abstruse investigation, but faith in the *veracity of God, who cannot lie,* are best suited to your present condition, and they are full of consolation." "I feel them to be so," he replied. I then repeated these texts of Scripture: "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, and of sinners the chief." "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "This," said he, "is my support. Pray for me." "Shall I pray with you?" "Yes." I prayed with him, and heard him whisper as I went along; which I supposed to be his concurrence with the petitions. At the conclusion he said, "Amen. God grant it!"

Being about to part with him, I told him "I had one request to make." He asked what it was. I answered that whatever might be the issue of his affliction, he would give his testimony against the practise of dueling. "I will," said he, "I have done it. If *that*," evidently anticipating the event, "if *that* be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner which will effectually put me out of its reach in future." I mentioned once more the importance of renouncing every other dependence for the eternal world but the mercy of God in Christ Jesus; with a particular reference to the catastrophe of the morning. The General was affected and said: "Let us not pursue the subject any further, it agitates me." He laid his hands upon his breast with symptoms of uneasiness, which indicated an increased difficulty of speaking. I then took my leave. He pressed my hand affectionately and desired to see me again at a proper interval. As I was retiring, he lifted up his hands in the attitude of prayer and said feebly, "God be merciful to —" His voice sunk so that I heard not the rest distinctly, but understood him to quote the words of the publican in the Gospel, and to end the sentence with, "me, a sinner."

I saw him a second time on the morning of Thursday, but from his appearance and what I had heard, supposing that he could not speak without severe effort, I had no conversation with him. I prayed for

a moment at his bedside in company with his overwhelmed family and friends; and, for the rest, was one of the mourning spectators of his composure and dignity in suffering. His mind remained in its former state; and he viewed with calmness his approaching dissolution. I left him between twelve and one, and at two, as the public knows, he breathed his last.

I am, Sir,
With much respect,
Your obedient servant,
New York, July 18, 1804. J. M. Mason.

Besides showing that the utmost delicacy of feeling and urbanity of manner are compatible with adherence to eternal truths, and that in the solemn hour of a soul's departure from this life everything perfunctory in the ministration to the dying must be abhorred, this historical example seems to us a worthy supplement to those examples which our own Dr. Pieper adduces in his *Dogmatics,* Vol. II, pages 442 and 443, as illustrating the truth that all Christians *in extremis* must and do stand on the Lutheran basis, clinging to the very words of the scripture Rom. 10, 8.

A little may be added as to Aaron Burr in order to round out the narrative. Burr, a maternal grandson of Jonathan Edwards, the noted divine, and son of President Burr, the first president of Princeton College, now University, after his trial for treason and acquittal, fled to Europe. Here, followed by the relentless hatred of Jefferson, he roamed from one asylum to the other. He finally effected his return to New York and again took up the practise of law. Shunned by most of his former connections, but sustained by some of his old friends, he lived to an old age. When, after the second stroke of paralysis, his life drew towards a close in the hotel near the landing at Port Richmond, Staten Island, an effort was made, at frequent visits of the Rev. Dr. P. J. Vaupelt, at the instigation of one of Burr's relatives, to prepare him for his demise. As related by Parton, page 680 sq., Dr. Vaupelt gave this account: "I did not administer the holy Sacrament, nor did he suggest or request me to do it. . . . Observing a paleness and change in his countenance, I asked him how he felt. He replied, not so well as when I saw him last. I then said: 'Colonel, I do not wish to alarm you, but judging from the state of your pulse, your time with us is short.' He replied: 'I am aware of it.' It was then near 9 o'clock P. M., and his mind and memory seemed perfect. I said to him: 'In this solemn hour of your apparent dissolution, believing, as you do, in the sacred Scriptures, your accountability

to God, let me ask you how you feel in view of approaching eternity, whether you have good hope, through grace, that all your sins will be pardoned, and God will, in mercy, pardon you, for the sake of the merits and righteousness of His beloved Son, our Lord Jesus Christ, who in love suffered and died for us the agonizing, bitter death on the cross, by whom alone we can have the only sure hope of salvation?' To which he said, with deep and evident emotion, 'On that subject I am coy,' by which I understood him to mean that on a subject of such magnitude and momentous interest, touching the assurance of his salvation, he felt coy, cautious (as the word denotes) to express himself in full confidence. With his usual cordial concurrence and manifest desire we kneeled in prayer before the throne of heavenly grace, imploring God's mercy and blessing. He turned in his bed and put himself in an humble, devotional posture, and seemed deeply engaged in the religious service, thanking me, as usual, for the prayer made for him. Calm and composed, I recommended him to the mercy of God, and to the word of His grace, with a last farewell."

Burr died September 14, 1836, aged eighty years, seven months, and eight days. According to his last wish he was interred at Princeton, near the graves of his ancestors, with Christian burial ceremonies.

---

## Little Journeys in the Higher Anticriticism.

PROF. TH. GRAEBNER, St. Louis, Mo.

### I. The Myth Hypothesis.

*(Concluded.)*

#### The Luther Myth.

Years ago Prof. Von der Hagen wrote an article: "Did Luther Live?" which caused a sensation at the time and which is just now making the rounds of the religious press. The article in question was written in 1838 and was occasioned by the *Leben Jesu* of David Friedrich Strauss, which was the sensation of the day. Strauss had "demonstrated" the presence of much legendary material in the gospels. Von der Hagen's article is a persiflage of the *Leben Jesu*. He proves the mythical origin of practically all our information about the Reformer's work and person.

"Owing to the high state of enlightenment in our day," says Von der Hagen, "many a fairy-tale and legend once regarded as history is now seen in its true light. A case in point is the Luther myth. Persons who have an interest in its origin and dissemination

take for their starting-point the well-known prophecy of Huss: 'To-day you are roasting a goose,' etc. The day of Luther's reputed birth, St. Martin's Day, is reminiscent of the goose (Huss). The traditional place of his birth is Eisleben, a name which palpably was invented to symbolize the transition from death to life. Luther is said to have been the son of a miner. The symbolism, again, is very plain: through Luther's work the buried and sunken treasures of the true faith have been brought to light again, according to the legend. The familiar story of the stroke of lightning, which had so great an influence on Luther's career, was undoubtedly suggested by the story of Paul's conversion. He is said to have posted his theses at Wittenberg. This trait is again mythological and was no doubt added to the story on account of the familiar prophecy which had been uttered at the inauguration of the University at Wittenberg: 'From a white mountain (Wittenberg) all the world will receive wisdom!' The connection with Huss and with Prague — situated at White Mountain! — is very clear.

"Luther's opposition to Tetzel and his campaign against indulgences is pure legend, as may be seen from the fact that the money chest of Tetzel is now shown in several places at the same time. Again, is it not worthy of note that the so-called Luther has had much to do with places that are of legendary interest? Wittenberg is the home of the Faust legend. At Augsburg his life is saved by the weaver Langenmantel, — who is simply the devil with his magic cloak, as he appears in the story of Faust. At Worms Luther gains a great victory, a trait reminiscent of Siegfried, who fought in a tournament at the Rosengarten (even at the present day a district near Worms is called Rosengarten). Armed men removed him to the Wartburg, a fortress long famous in legend. Here the devil visits Luther exactly as he is said to have called on Wolfram von Eschenbach. He lives at the Wartburg under the alias Junker Georg, a name suggested by the knightly killer of dragons and liberator of virgins. This, again, suggests the story that Luther liberated from convent bonds a noble virgin, the nun Katharine. The name Katharine, however, shows that symbolism is again at work, Katharine being indicative of the connection between the new doctrine and that of the Catharists, a medieval sect. Significantly enough, Luther is said to have died in Eisleben, the name expressive of life and death.

"Luther's grave is still shown, but the visitor will note that it is covered *with slabs of stone!* Safe to say, no one will ever open it, since the entire fraud would then be recognized!"

### The Lincoln Myth.

"Two thousand years from now some Renan of American history will investigate the Lincoln myth, and his argument will be along these lines," said the Rev. Newell Dwight Hillis in the *Bible Student and Teacher,* in 1912: —

"Beyond all doubt, there must have been at some early time a collision between the black and the white race. Patriotism needs heroes. Youth feeds upon the godlike qualities in great leaders. Needing a giant, therefore, the far-off American fathers created a martyr. They named him Abraham Lincoln and made him tall of body and mind.

"But in building up the myth they were very clumsy. If they had named him John Lincoln, they might have deceived us — but Abraham, that is too much. Abram means the freeman and the emancipator, and inasmuch as they proposed to make him free slaves, they named him Abram. This in itself is very suspicious. Not content with casting about until they found the title Abram, they kept on until they took the name Ham, which was the name of the colored race, the children of Ham, and then they tacked that word Ham onto Abram. This not only stirs suspicion, but gives absolute certainty of the mythical origin.

"In building this myth about an emancipator, they made Abraham Lincoln's Vice-President to be Hannibal Hamlin. Inasmuch as this administration was to emancipate the slaves, who were the sons of Ham, they ventured to tack this Ham onto the Vice-President's name, calling him Hamlin. Probably they did the same thing with his given name Hannibal. It may be that the printers of two thousand years ago changed an 'm' to an 'n,' for without doubt the inventors of the myth named the Vice-President Hammibal Hamlin, which has been corrupted to Hannibal.

"Count the letters in the name of Abraham Lincoln, and there are fourteen, and the letters of Hammibal Hamlin, and there are fourteen, giving us the exact twenty-eight States that 'they represented,' showing how the creators of the myth worked it out mathematically."

### The Roosevelt Myth.

Bishop John L. Nuelsen of the Methodist Episcopal Church is the author of the following clever bit of satire on the Higher Criticism, which appeared first in the *Christian Endeavor World* in 1908: —

"Suppose Lord Macaulay's famous New Zealander, whom he pictures as standing upon a broken arch of London bridge, in the

midst of a vast solitude, to sketch the ruins of St. Paul's, should come over to America and dig in the sand-hills covering the Congressional Library in Washington.

"He finds a great pile of literature which originated in the first few years of the twentieth century.

"In the very learned book which our New Zealand scholar publishes he refers to the fact that at the beginning of the twentieth century the head of the great American nation was supposed to be a strong and influential man by the name of Theodore Roosevelt. His name has gone down in history, but our scholar proves that Theodore Roosevelt was no historical person at all. He never lived; he is merely the personification of tendencies and mythological traits then dominant in the American nation.

"For instance, this legendary hero is commonly pictured with a big stick. Now this is plainly a mythological trait, borrowed from the Greeks or Romans, and represents really the thunderbolt of Jupiter.

"He is pictured as wearing a broad-brimmed hat and large eye-glasses. This mythological feature is borrowed from old Norse mythology, and represents Woden endeavoring to pierce through the heavy clouds of fog covering his head.

"A great many pictures show the legendary hero smiling and displaying his teeth. This is a very interesting feature, showing the African influence in the American civilization.

"Many contradictory legends are told about this man. He was a great hunter; he was a rough-rider; but he was also a scholar and author of a number of learned books. He lived in the mountains, on the prairie, and in a large city. He was a leader in war, but also a peacemaker. It is said that he was appealed to by antagonizing factions, even by warring nations, to arbitrate. It is self-evident that we have here simply the personification of prominent character traits of the American people at various stages of their historical development. They loved to hunt, to ride, to war; reaching a higher stage of civilization, they turned to studying, writing books, making peace; and all these contradictory traits were, in course of time, used to draw the pictures of this legendary national hero.

"Some mythological features have not yet been fully cleared up; for instance, that he is often represented in the shape of a bear or accompanied by bears. For a while these 'Teddy Bears' were in nearly every house, and it seems as if they were worshiped, at least by children. There is no doubt that some remote astral conception lies at the root of this rather puzzling feature.

"But two reasons are conclusive to establish the legendary thesis: —

"1. The American nation, at the beginning of the twentieth century, had hardly emerged from the crudity of fetishism and witchcraft. Many traces of fortune-telling, charming, sorcery, and other forms of superstition can be found by studying the daily papers. Even this hero Roosevelt was given to some such superstition. Whenever he wished to bring any one under his spell and charm him, he took him by the hand and pronounced a certain magical word. As far as I can discover, it spells something like 'deelighted.'

"2. The other conclusive proof is the name. Theodore is taken from the language of people representing the southern part of Europe and means 'Gift of God'; Roosevelt is taken from the language of a people representing the northern part of Europe, and means 'Field of Roses.' The idea is evident: This person personifies the union of the two European races which laid the foundation of early American civilization — the Romanic and the Teutonic races; and the Americans imagined that a man who united in himself all those wonderful traits of character must necessarily be a miraculous 'Gift of God'; and furthermore, they thought that if a man personifying their ideals really had full sway, their country would be changed to a 'Field of Roses.'"

---

Though Christian faith does not need the support of any such *reductio ad absurdum* of the mythological method, Christian scholarship welcomes it. Moreover, while on their very face more or less farcical, it must be said that the closer one studies the argumentation of those who resolve Scripture story in a tissue of myth and folk-lore, the more one is inclined to say that the answer it deserves is at most the demonstration that the same methods applied to historical characters would prove Napoleon, Bismarck, Goethe, Lincoln, Roosevelt so many myths. Niebuhr's critical method indeed worked revolutionary changes in the prevailing ideas with respect to the early history of Rome. A large portion of what is recorded by Livy as historical truth was shown by him to be little better than a series of mythical and exaggerated legends with a slender basis of fact. Grote, following in his footsteps, eliminated a considerable element of fable and legend from the history of Greece. But while the critical method has explained the myths and legends of superstition and credulity in the false religions that

cloud the morning of the historic period, it has "proved itself most positive and constructive when applied to the miraculous and supernatural which are alone adequate to explain the rise and development of the Mosaic and Christian economies." (Noah Porter.) Niebuhr himself, after some sharp experiences of misgivings lest the miraculous in the Old and New Testament should, under the critical test, go the same way as the mythological in the Roman and Greek history, attained the conviction that, as a result of most careful and critical investigation, the literal truth of Old and New Testament story stands unshaken. And Arnold says in his *Lectures on the Study of Modern History:* —

"The miracles of the gospels and those of later history do not stand on the same ground of external evidence. I cannot think that the unbelieving spirit of the Roman world, in the first century, was equally favorable to the origination and admission of stories of miracles with the credulous tendencies of the Middle Ages. But the difference goes deeper than this to all those who can appreciate the other evidences of Christianity, and who therefore feel that what we call miracles were but the natural accompaniments of the Christian revelation — accompaniments, the absence of which would have been more wonderful than their presence. This, as I may almost call it, *a priori* probability in favor of the miracles of the gospel cannot be said to exist in favor of those of later history." And he adds the acute remark: "Strauss writes about history and myths, without appearing to have studied the question, but having heard that some pretended stories are mythical, he borrows this notion as an engine to help him out of Christianity. But the idea of men writing mythical histories *between the time of Livy and Tacitus,* and *St. Paul* mistaking such for realities!"

Nor can it be asserted that the *ad absurdum* argument of Whately, Nuelsen, and others quoted, so far departs from the domain of probabilities that it loses its force. The arbitrary nature of the constructions which Cheyne and the Pan-Babylonians place upon Scripture story so violates every canon of sound criticism that it really, in the words of Juvenal, becomes difficult *not* to write a satire. Or what shall we say when Dr. Haupt sets out to prove that Jesus was not a Jew? Haupt refers to the gospel-record that Peter's speech "betrayed him." This proves, to him, that Peter was not a Jew, but an Aryan. Peter came from Galilee, and Jesus was likewise born in Galilee, hence, again, Jesus is not a Jew. In Micah 5, 2 the word "Bethlehem" is "a later insertion." Besides,

in the Talmud Jesus is called a Nazarene, and Julian exclaimed, "Galilean, thou hast conquered." Most probably Jesus was a descendant of Spitam, the ancestor of Zoroaster! (*The Open Court*, April, 1909.)

As for coincidences, and the argument drawn therefrom, what of the coincidences between the Nibelungen characters and historical personages of the early Middle Age? What of the following, taken from the *American Encyclopedia:*—

"Henry Ustick Onderdonk was born in 1779 in New York, and was graduated from Columbia in 1805. In 1836 he was consecrated Bishop of Pennsylvania. In 1844 he was tried on charges of intemperance and removed from his office. He was followed by Alonzo Potter, who became Bishop of Pennsylvania in 1845.

"Benjamin Treadwell Onderdonk, brother of the above, was born in 1791 in New York. He was graduated from Columbia in 1809. In 1830 he was consecrated Bishop of New York. In 1844 he was tried on charges of immorality and was deposed from his bishopric. On his death Horatio Potter, a brother of the above-named Alonzo Potter, became Bishop."

Imagine a history of these bishops having been written and being scrutinized three thousand years from now with the same spirit which animates Higher Criticism. How easy it would be to see that here we have a confusion of facts, as it is claimed we have with regard to the deceit practised by Abraham and by Isaac with reference to their wives! And yet this singular collocation of coincidences stands as a historic fact to-day.

---

# THE THEOLOGICAL OBSERVER.

## The Worth of Our Confessions.

Now that the *Triglot Concordia* is on the market, some means should be found to acquaint non-Lutherans in larger measure than heretofore with the excellency of our confessional writings as statements of Scriptural truth. Fair critics, also in the Reformed group of Churches, will not withhold their praise. As late as 1912 Professor William Curtis of the University of Aberdeen, in his *History of Creeds and Confessions of Faith*, praised the "dignified simplicity, temperate tone, and Christian spirit" of the Augsburg Confession, its "profound loyalty to the best traditions of the catholic Church and the great fathers, its faithfulness to Scripture." "No one," he says, "can read the Augsburg Confession without being deeply impressed by the sincerity of its efforts to conserve the Scriptural and spiritual

essentials of traditional Christianity." And regarding the Formula of Concord he has the astute remark: "It may be that we owe it to the undaunted efforts of these men that we have learned either to practise or at least to respect undogmatic silence upon sacred mysteries left undisclosed by Holy Writ itself." These are utterances of a Presbyterian and a Scotchman. Lutherans generally will subscribe to the following estimate of the Formula of Concord which appeared on the editorial page of the *Lutheran* in 1907: "No one who studies the errors that are masquerading in the garb of truth in the Protestant wing of the Church to-day can fail to reach the conviction that the Formula occupies the citadel of Reformation truth with Romanism and much of Protestantism at about equal remoteness at the other end. There is to-day much less difference between Rome and many Protestants on the doctrines of original sin, justification, good works, and the divinity of Christ than there is between some so-called Lutherans in certain rationalistic centers. Judged by the conclusions the Formula has arrived at, it ranks to-day among the noblest, clearest, most unequivocal statements of Scriptural fundamental truth that have yet appeared in any clime or tongue. Were its conclusions accepted to-day, there would be fewer preachers on Protestant pulpits talking of natural evolution from a state of semidepravity to a state of self-righteousness; there would be fewer to speak slightingly of justification by faith and proudly of justification by works; fewer to speak of salvation by character and against salvation through an all-sufficient atonement; and fewer questionings about the divinity of Christ. While its definition of the *communicatio idiomatum* may strike the modern theological mind as a sort of dry and lifeless anatomical conception of the Person of Christ, it can be said to make Unitarianism and all forms of Socinianism impossible to one who accepts its statements."

There has been a call in various quarters of late for a new Luther to lead the world out of the confusion in which it has been weltering since the war. We need no new Luther. But we need an intense study of the old Luther and of the documents in which our Church has with incomparable clearness of definition set forth the teachings of Holy Scripture as restored to the world through the Reformer.

GRAEBNER.

### Radicals and Evangelicals in the Anglican Church.

"This is the beginning of a tremendous controversy," is the opening sentence of a British correspondent's discussion of the Cambridge Congress of Liberals, writing in the *Living Church*. Lovers of the truth must hope that it will be the beginning of a "tremendous controversy," since it will be either that or the beginning of the end of Evangelicalism in the Church of England.

We confess to a feeling somewhat of dismay as we notice the half-hearted, compromising manner in which the Evangelicals of the episcopacy are meeting the challenge of the infidels who were gathered at Brixton. In the *Living Church* of October 29 the gathering of Evangelicals at Cheltenham, September 26—28, is reported. At the

opening meeting the chairman adverted to the "unhappy divisions at present prevailing within the Church of England," and stated an obvious truth by saying that the attempts at church union which have been put forth by Anglicans must fail "when we ourselves find it difficult to rebut the charge that there are at least three different 'religions' within our own Church." Other speakers dwelt with much emphasis on the same point, that Anglicans cannot urge reunion of separated Christians when they in their own communion are hopelessly divided. With these sentiments every Protestant will find himself in agreement. If anything is apt to convince us that the Briton is completely lacking the gift of humor, it is the spectacle of Anglicanism inviting the Churches to accept its leadership in the movements for union. One of the priests, however, attempted to find one common ground upon which all Anglicans can meet and unite — the *Book of Common Prayer*. The suggestion is a desperate one when it is considered that the entire doctrinal contents of the *Book of Common Prayer* has been scrapped by radicals. Still it is suggested that "the using together of its prayers ought to bring mutual confidence."

An attempt was made at one of the sessions to formulate three great principles on which the warring factions ought to find it feasible to become united. These principles, as stated by Canon Glazebrook, of Ely, are the following: "(1) That all truth forms a unity. (2) Religious knowledge is progressive as the ages go by. (3) Faith, not belief, is the cardinal fact of religion." It seems incredible that an attempt should be made to build up shattered religious unity on a foundation like this. There is not a tenet of Ritschlianism that will not find ample quarters in these three sentences. Lest, however, the liberal attitude of Evangelicalism should fail to impress the radicals of the communion, Canon Glazebrook, according to the report before us, outspokenly criticized the infallibility of the Bible. "In matters of belief the old formulas have ceased to satisfy the instructed, and to the uninstructed they present no meaning at all." The *Living Church* correspondent records the Cheltenham Conference as *a noble attempt* to remind men of variant convictions "of the littleness of their differences in view of the great end which they were seeking"!

In an editorial of November 12, the *Living Church* discusses "The Liberals and the Bible" and quotes from one of the British liberal divines the following description of the preachers of this type: "They are preaching something entirely alien from what was once meant by Christianity. They are really preaching an entirely new religion and concealing the fact, even from themselves, by disguising it in the phraseology of the old. . . . Nowhere in the New Testament does the Jesus of liberal theology show Himself. The simple Jesus of liberal Christianity cannot be found." The *Living Church* editor then adds: "This quotation is not a criticism of the liberal point of view by a hostile outsider, but a summary of the condition of affairs from one inside the camp. Could the case be much more clear? Is there anything further to be said of the tendency and results of the liberal point of view than what is here set down? Is the function of the Church to seek after truth, discarding the precious treasure committed

to her of God's revelation of Himself in Holy Writ, or to expound the 'faith once given'? It is high time for us again to assure ourselves of the truth and the permanence of that position on which our faith rests — the authority of God's holy Word vindicated and established by that of His Mystical Body, the Church of God." With the position of this editorial no Evangelical will quarrel. Unfortunately it is grounded upon an idea which must lead, as it has led many Anglicans, to Romanism, — the authority of the Word "vindicated and *established by* the Church," a conception which is as unhistorical as it is unbiblical.

GRAEBNER.

## The Line between Rationalism and Evangelism.

The *Presbyterian* (September 8, 1921) contained the following statement as regards Modernism: "The line is clearly and distinctly drawn between Rationalism and Evangelicism, and Modernism is Rationalism." In reply to the question, "Who drew this line?" the editor of the *Presbyterian* (October 20, 1921) says: —

"We answer, Rationalism and Evangelicism are two opposing historical views. The line is drawn between them by their own nature, as much as there was a line of battle drawn between the Central Alliance and the Entente. Rationalism takes for its standard of authority in religion and morals the human reason, using reason in its broadest sense. In this case the reason, either through the senses or by demonstration, or by consciousness, determines what is true religiously and what is right morally. As each individual reason is independent and each mind thinks for itself, each person becomes a law unto himself in religion and morals.

"Evangelicism finds its authority for religion and morals in the Bible, a revelation from God. The function of the reason is to receive this revelation on its evidence, and he who receives it becomes a believer. As the Bible testifies of Christ, they who believe the Bible receive Christ, and so become the children of God. The rationalist is not a child of God, he is a stranger to Him. God says to him, 'I never knew you.'

"A correspondent says, 'The *Presbyterian* is not popular with *thinkers*.' Yes, that is true when thinker is used in the sense of 'free-thinkers.' But it is popular with *believers*, and believers think upon the Word, the Law, and the Son of God. We expect those who follow their own thoughts and wisdom to be opposed to us, because we stand by the Word of God, and the wisdom of man is foolishness with God. The Greeks call the Gospel foolishness, and the Jews call it a stumbling-block, but it is the power of God and the wisdom of God to them who believe. There can be no fellowship in religion between the rationalistic thinker and the believer in the Gospel or the evangel. They have no fellowship one with the other. Our correspondent claims to be orthodox, evangelical. If so, then he believes the Bible as the only infallible rule of faith and practise, and with him the *Presbyterian* is one in all essentials."

The fight of the *Presbyterian* is the fight of every believer in the Bible, just as it was the fight of Jesus two thousand years ago. In

His struggle with the Rationalism of the Pharisees, our Savior very clearly and distinctly drew the line between Himself and His free-thinking opponents by saying: "Ye are from beneath; I am from above: ye are of this world; I am not of this world." John 8, 23. Even so the theology of the believer is from above, the work of the Holy Ghost, while the Rationalism of modern skeptics, both in the Church and outside the Church, is from beneath, earthly, carnal, devilish. The *Presbyterian* is right in declaring that there can be no fellowship in religion between the rationalistic thinker and the believer in the Gospel, because they have no fellowship one with the other. "Be ye not unequally yoked together with unbelievers." 2 Cor. 6, 14. MUELLER.

### Sidetracking Evangelistic Work in the Mission-Fields.

Relative to a report, published in a circular sent out from the Board of Foreign Missions, to the effect that, as claimed by some, purely evangelistic work is being sidetracked on the mission-fields for the more attractive medical, higher educational, social, and other forms of work, the *Presbyterian* (October 20, 1921) admits the truth of this information and deplores the growing tendency to belittle the evangelistic work. We read: "Evangelistic work is clearly defined in the Scriptures, in the history of the Church, and in the modern terms used in the Church, and is held to signify the preaching of the Gospel for the salvation of souls. Many devout believers have therefore been grieved and vexed because they have facts which show a growing tendency in the missions to belittle the evangelistic work and to supplement it with the processes of charity and civilization. At Seoul the plan is first to educate the heathen, whether converted or not, and then by extra-curriculum work and by sufferance, outside the school, some time an effort may be given to Christian instruction and evangelistic work, which is thus sidetracked. The pressure of these times demands clearness and frankness. Inasmuch as they (the secretaries and members of the Foreign Board) have been notified of the state of the case, the Church holds them responsible for the proper expenditure of her funds and the pursuit of her high purpose and commission to preach the Gospel to every creature and to teach all nations whatsoever He has commanded her." In calling attention to this sidetracking of evangelistic work, we wish to say that Christ has ordained but one means for the conversion of man, namely, the preaching of the Gospel, and that every other form of work, such as the medical, educational, and social, will not in itself convert a single soul, as has been proved time and again. Hence these activities must remain *ancillae*, and must never become *matronae*. Let Christian missionaries go forth with the light of the Gospel as the supreme blessing of God and the only divine means of benefiting man spiritually and eternally. Let them bring to the heathen world the choicest gifts of modern civilization and learning, but let them also clearly point out that education and civilization are not identical with the Gospel of Christ, which alone can save perishing souls from perdition.

MUELLER.

## Radicalism in India Missions.

Certain responsible agents of the London Missionary Society in Bangalore, India, last year prepared a *Hymn- and Prayer-Book* for the use of Indian students who have not accepted Christianity, and deliberately omitted any appeal to the name of Christ. None of the hymns and prayers are distinctively Christian in theology. The object of the compilers was "to lead Hindu and Mohammedan students to the practise of prayer to God the Creator and Father, in the hope that in this way they will make religious progress and be brought nearer to Christ." It is said that a few "leading" missionaries of other societies have adopted this practise, with the same aim.

The London Missionary Society's Board had to consider whether the method in question could be approved by "a society avowedly and sincerely evangelical." After carefully studying the devotional book adopted by the Bangalore missionaries, the Society's India subcommittee came to the conclusion that "there is no occasion for the interference of the Board with the liberty of method in evangelism which has always been recognized in the L. M. S., so long as the ultimate aim of that evangelism, the bringing of men and women to Christ, is fully kept in view." The committee recognized the intention of the compilers to use the form of daily prayer as a means of bringing non-Christian students to a knowledge of Christ, but expressed the opinion that to each of the books of prayers should be added a section containing prayers specially intended for the use of Christian students in high schools and hostels, or of students who are "approaching the Christian position." The predominant feeling was that liberty should be extended to the authors of "this experimental method in missionary service," and by a majority of more than seven to one the resolution of the committee was finally adopted. Evidently, then, only one out of eight on this occasion thought it necessary to attach any importance to the sayings of our Lord regarding the condition of access to the Father.

The *Hymn- and Prayer-Book* of the London Missionary Society is not the only one that refrains from mentioning the name that is above every name, in order that the unconverted may not become conscious of the gulf that separates them from the Father. The Friends Settlement at Calcutta has published a *Book of Prayers, written for use in an Indian College* which does not once mention the name of Jesus Christ. There is no recognition of the fact that man has departed from the living God, and has sinned against the Most High. The standpoint is that of the baldest evolution. Witness the following: —

"O Thou who dost deliver us from ourselves,
Purge us to-day from all that is of the beast within us,
Drive from us all the leering and plausible devils of sin,
Which have been born within us of the sore struggle upward of our race,
And which in the past by our own grievous fault we have pampered and encouraged.
. . . . . .
This body which by a million years of agony
Has been bought for us and built for us,
This body wherein dwell groveling the survivals of that animal past
Whereby it was created and fashioned, . . ."

Again: —

"We stand here, O Father,
Heirs of all the ages of Thy creative effort,
Fruit of all the laborious progress, the sacrifice, the agony of the past;
We stand erect — for one brief moment — on the crest of history."

The prayer proceeds, not to ask for the gracious benefits of redemption; that would be too humiliating; but: —

"Help us to pay honestly, unstintingly, and bravely
Our part of the great price
Which of old and forever Thou, O our God,
Payest in man for man.
Ennoble us this day with a share in Thy work of redemption."

The attitude of the suppliant is almost that of one who is approaching God as an equal, but is weighted with the flesh. The *Harvest Field* of Mysore City, commenting on these prayers, says, all too mildly: "When evolution in its crudest form is being rejected by the best science and philosophy of the day, it seems hardly the time to make a book of prayers from that standpoint." GRAEBNER.

## Getting Along Agreeably with Everybody.

The *Methodist Times*, as quoted in the *Biblical Review* (October, 1921), writes: "The modern Church has become afraid of the charge of Puritanism — not because it is more religious than the Puritans, but because it has lost their fervent religion. It has become broad and tolerant. It has also become largely impotent in a time of universal chaos. Compromise, the lowering of the ethical implicates of the Faith, looking with a blind eye at incipient evil: these play into the hand of the devil. The Church may gain the friendship of the world by it, but at the cost of losing the fellowship of God. She is not called to make friends with the world, but to challenge the world and change it. The desperate need of the world to-day is a church blazing with moral passion, unafraid of the sneers of those whose vision of the things which make a nation great or small is lamentably defective." Certainly, it is not the business of the Church to please the world, but to rebuke it where it is wrong and to preach to it the righteousness of God as attained through Christ. The reason why churches have, in many instances, lost influence and power is, however, not because they have failed in denouncing sin in general. It is hardly fair to accuse the churches of not having exposed the vices prevalent in our times. The main fault of the churches lies in their refusal to preach the pure Word of God, both to the world without and within their midst, and to denounce the sin of sins, unbelief. The *Methodist Times* commits the same mistake which the churches have made by uttering generalities; by not mentioning what churches have failed, where they have failed, and why they have failed. If the editor of the *Times* really wishes to help the churches, let him locate the trouble, point out the festering sores, and prescribe the necessary treatment. Let him honestly say: We have not preached the pure Word of God, nor have we applied the Word of God, nor have we insisted upon the Word of God as the only norm of faith and life. It is only in this way that any good will come out of criticism such as the *Times* offers. MUELLER.

## "Better to Remain Divided."

Reformed churchmen who are so anxious to bring about church union that they are willing to sink fundamental differences to bring it about should peruse with all diligence what one of their own number, Dr. A. C. Headlam, says in his recent book, *The Doctrine of the Church and Christian Reunion.* Dr. Headlam is keenly alive to the evils of a divided Christendom, but he writes: —

"From time to time reunion is discussed as if it were an economic or business proposition. The waste of division and overlapping is dwelt upon, the loss of efficiency or the weakening of power. All such questions in relation to Christianity are secondary. For the fundamental point to remember about it is that it claims to be a revelation of the truth, and to teach the truth. However much worldly motives or human frailty have prevailed among the causes of Christian disunion, yet ultimately the causes of division have been differences as to what is true. . . . The evils of disunion are great; but a far greater evil would be compromise with the truth. It would be better that we should remain divided than leave problems unsolved. If we are to come together, it must be by wider knowledge and deeper thought, and not by evading the issue."

Discussing the Presbyterian move for organic union of Protestant churches which violently agitated the churches last year (but is defunct now), Rev. Maitland Alexander, writing in the *Presbyterian,* characterized the movement as an attempt to "compel Christians to come together on the plains of Dura and submit to the authority of a supergovernment," and then adds these pertinent thoughts, which state the principle more effectively even than the passage from Headlam's book just quoted: —

"Then I think we should remember that no true unity can be brought about except on the basis of the *whole truth.* Any unity produced by the sacrifice of great principles or surrender of convictions is impossible. How much can we let go to secure unity? How much of our doctrinal position ought we to surrender in order that we may unite with those who cannot accept it? We are bidden to join this great movement where 'service' shall be the watchword. 'The task of the whole Church,' say these advocates, 'is more important than the faith of the whole Church.' What Jesus taught is said to be of greater importance than who Jesus is. There can be no true unity when a church unites with another on the basis of service according to the principles of Jesus, when one church believes him to be 'the world's best man,' and the other, God, the eternal Son.

"It is a dangerous and divisive thing to have creedal statements, hastily gotten together by illy prepared men, which are capable of two interpretations or which do not explicitly mention the cardinal doctrines of our Presbyterian faith. If we are so blind that we cannot see the fact that it is these very doctrines which have made our church what it is; if we are so foolish as to state our faith in a blanket resolution endorsing the creeds of Christendom; if we leave the door open by reason of our carelessly worded statement written by near theologians of a liberal type, so that anybody can come in, we will pay too big a price for a unity which is no *true* unity and, like a shorn Sampson, our strength will be gone."

Then follows this concluding paragraph, a very model of strong writing: —

"May God help us, instead of listening to the calls of those who would minimize these things, to disconnect ourselves from all these extra-ecclesiastical organizations and self-appointed uncontrolled bodies, whether they

be councils, federations or associations, and let us reaffirm our apostolic faith, work under our apostolic government, and practise our apostolic methods. When we are called by Arabians, Ashdodites, and Ammonites to meet on the low levels of the plains of Ono, let us answer, as Nehemiah did: 'I am doing a great work so that I cannot come down.' "

GRAEBNER.

## Three New Bibles.

There have been three suggestions for a new Bible under public discussion of late. A new Bible, not in the sense of a revision of old translations, or of a new rendition into the common speech of to-day, but a new Bible in the sense of a new collection of sacred *biblia*, which shall take the place of the Bible of the past nineteen centuries.

Comparatively little commotion was caused by the suggestion of a missionary that in foreign lands the ancient religious books of those lands should take the place of the Old Testament in the canon of Scripture. To any one who is acquainted with the mythological farrago of the Vedas and with the dull moral droning of Konfutse, this suggestion has something of the *baroque*. But it was cited with appreciation by a speaker at the recent Episcopal conference at the Cathedral in New York. (*The Church and Its American Opportunity.* Macmillan.)

Much greater import, due to the author's distinction as a man of letters, has been attached to the series of articles by Mr. H. G. Wells, which ran in the *Saturday Evening Post* a few months ago. Mr. Wells asserted that our present Bible had "lost its power to influence men," that it dealt with conditions that no longer exist, breaking off eighteen centuries ago and passing in silence over the social problems of this day. Hence its influence has waned and "it has lost its grip." Mr. Wells pleads for a new and better Bible, which he will name the "Bible of Civilization." It will contain a history of the whole world, and its science will be strictly up to date. Genesis is to be supplemented with the latest findings of geology, anthropology, and archeology. Leviticus is to be improved by recording the latest discoveries in medicine and the latest methods in sociology. The historical books are to be supplemented by the great facts of the world's history during its "100,000 years" and up to the present time. The books of the Hebrew prophets will be supplemented by the shrewd predictions of our great public men, Lloyd George, Woodrow Wilson, Clemenceau, and others.

It is pointed out by a Presbyterian editor that one's faith in this new product "is somewhat shaken by the fact that Mr. Wells holds the exploded fallacy that knowledge is the instrument of the moral salvation of the race. Such a great historian should have discovered that ignorance was not the sole cause of the evils that oppressed the race, and that education has not been a moral regenerator." The same editor regards the claim of Mr. Wells that the Bible has lost its hold on men as scarcely in accord with the fact that the demand for the Bible was never so great as now. "It is now being printed in 700 languages, 160 of which have been added since this century began. The

gospels are being translated into forty more languages. Last year 8,655,781 copies of the whole or part of the Scriptures were sold, being a great increase over the previous year. Japan, Korea, India, and Ceylon are asking for 500,000 more copies of the entire Bible than last year, and 3,000,000 copies of the gospels. This does not look as though the Bible has 'lost its hold on men.'" The type of religion which this new Bible will represent if Mr. Wells's idea is carried out in the spirit of its author can be established from the expression of Mr. Wells on the Christian doctrines of atonement and the Lord's Supper. To Wells the doctrine of the atonement consists of "barbaric traditions and ceremonial surgeries, blood sacrifices, and the maddest barbarities of thought." The Lord's Supper was an innocent memorial feast, as given by Jesus, but the "fearful, limited, imitative men whom He left to carry on His work soon restored all the abominations of the antiquated religion, theology, priest, and sacrifice . . . and turned the supper into a horrible blood bath and a mock cannibal meal" —! Reading this, do we wonder that Mr. Wells wants to rid the world — *and himself* — of the Bible?

More sparing in his criticism of Christian doctrine, yet imbued with a hatred of the Bible more intense even than that of Mr. Wells, is an article entitled *Shall Progress Reach the Bible?* which was contained in the *North American Review* of October, 1921. The author, Herbert D. Miles, a retired business man, has read enough of the higher criticism to become convinced that a need for "reverent, but fearless expurgation" of the Bible must be recognized. "A need for expurgation cries to heaven." People should "face the problem of the Bible's deficiencies, inconsistencies, redundancies." Vast multitudes, possibly fifty millions, in this country alone, remain outside the Church because "the Church and the Bible ask them to believe, and to subscribe to, much that they cannot believe." So let us first remove from this Bible "that which is plainly unedifying" — "the obsolete and confused ritual regulations of Leviticus and Deuteronomy," "Jonah and similar pure fiction," "accounts of a fierce and savage warfare; endless genealogies." Then there should be "a decided condensation of the prophets." Most of the miracles, etc., ought to go by the board. People have been "victims" of a "Holy Bible" and "hence have ceased to pray." "They have learned of Noah and his Ark; of Lot, Samuel, Samson, Jezebel, David, Jonah. They have learned of a Virgin Birth and of other wondrous events." All this they can no longer believe. So let us cut it out of the Bible. The Resurrection story, the Ascension are accounted for by Mr. Miles on the ten times shattered myth hypothesis of Strauss.

Now, "how shall we go about the work?" Mr. Miles suggests a high commission of ten men, to be made up of four ministers and two Protestant laymen, four "earnest and scholarly" men to represent the "partly agnostic" element, and possibly two Roman Catholics. The new Bible would have a first part containing what is best in the Old Testament, — "Legend put as legend, its 'holiness' removed." The second part would contain selections from our New Testament, but

omitting the "controversial matter" (— anything that offends the unbeliever). To this part would be added a section which Mr. Miles calls a recapitulation, "in no sense a creed," (oh, dear, no!) "a constitution for all churches and all peoples, the principles of Christianity." This section would undoubtedly contain space for what Mr. Miles elsewhere calls "the ancient and inherently noble ideas of religion and pantheism," which he had once discussed with Mr. Burroughs.

The Christian world will not go into paroxysms about these blasphemous proposals. They belong to the still-born monsters of antichristian thought. They possess neither power nor spirit nor beauty. Long after the world has forgotten that there has been a retired business man by the name of Miles or even an author known as H. G. Wells, long after the magazine which contained the article of the one, long after the books of the other have been dumped into a rubbish heap of defunct literature, the Bible will remain the message of God to a sinful world, "moveless as Gibraltar amid its ocean tides."

GRAEBNER.

## Ordaining Women as Deacons.

As regards the overture sent down to the presbyteries this year on ordaining women as deacons, the *Presbyterian* (September 29, 1921) recommends that the overture be answered in the negative, and that for two chief reasons. Quoting in part, we read: "The ordaining of woman to any office in the Church is placing upon her grave duties and responsibilities which God never put upon her, and in so far as she is faithful to these vows and obligations, in just so far must she neglect other duties which rightly belong to her. There is the work of the deaconess found in the early Church and provided for in our own Church at present, which affords her an orderly way of carrying on work for which she is eminently fitted and which is intimately associated with, and strengthened by, her experience in the home. But to ordain and obligate her to the full work of the deaconate as described in Scripture and in our Form of Government is to put upon her burdens not intended for her. The women of the Church are doing noble service now, and they have done nobly through ages, and the modern attempt of abnormal women and weak men to put more obligations on them should be rebuked. If women are to be ordained, faithfulness will mean decidedly more obligation, or else ordination means nothing. If ordination is appointed for one office, in the nature of the case it becomes open for other offices. We are persuaded that the present overture is intended as a door-opener on both the eldership and the ministry.

"In the second place, ordination is appointed of God. He determines its significance and its application. God has honored woman in all the history of the Church, and while He has accomplished through her greater things than He ever accomplished through man [?], yet there is not a single explicit case of a woman being ordained by divine authority. It is presumptive, therefore, for the Church to attempt what God has never instituted."

In 1 Cor. 14, 34. 35 and 1 Tim. 2, 12 Paul has clearly outlined the restrictions which God has placed upon woman's place and work in the Church, and these restrictions obtain as long as churches are composed of both men and women. In 1 Cor. 14, 34. 35 Paul declares it a shame for women to speak in the Church, because in so doing they step out of their proper place, act in this respect as if they were men, assume what does not belong to them, and hence do what God forbids. "It is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law." In 1 Tim. 2, 12 Paul identifies public speaking with public teaching, which he forbids because by undertaking to teach publicly woman usurps authority over man. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The lesson set forth in both passages is precisely the same, and in determining the issue involved in the aforenamed discussion, proper emphasis ought to be laid upon the clear truths pointed out in both. Neither abstract discussion nor philosophic argumentation will settle the matter. Scripture alone must decide the issue. MUELLER.

## Psychoanalysis and Vigorous Evangelism.

"At first thought there would seem to be little in common between psychoanalysis and the vigorous evangelism that preaches the awfulness of sin and its eternal consequences," says the *Biblical Review* (October, 1921). "However, the *Christian Century*, a journal entirely free from excess in the direction of theological conservatism, finds that they agree as to the peril of sin lodged in the depth of the soul, and editorially makes this comment: —

"Psychoanalysis is the latest fad among the sciences. Without discussing here its merits or its demerits, it is interesting to consider one particular in which the psychoanalyst and the old-fashioned evangelical preacher agree. It pays to give attention to one's sins. The psychoanalyst says that so long as perverted desires are concealed in the bottom of our minds and half forgotten, they constitute a continual moral menace to us. If they are brought out into the light of day and given their just sentence, they will soon be robbed of their power. The old-fashioned preacher thought that it was worth while to preach against sin. Sinners in the past were made to tremble in the presence of an angry God. Too many modern preachers have thought that a true and adequate psychology of virtue lay in directing the thoughts toward the beautiful. Without knowing it many of these modernists have practised Christian Science on sin, if not by denying its existence, then by completely ignoring it as a factor in individual and social life. The older evangelical preacher made the starting-point of all his work the arousal of the conscience of his hearers. Without the sense of sin there could be no repentance and no forgiveness." We know that modern preachers who ignore sin in their preaching are altogether wrong both as to their theology and their psychology. However, also the old evangelical preacher of the brain-

storm, revivalistic type was wrong, for he confounded feeling with faith. Rightly dividing the Word of God by properly applying Law and Gospel is both good theology and good psychology, and the only way to convert sinners. MUELLER.

## An Admission.

In an article on "The Rise of Rationalism among Northern Baptists" the *Watchman-Examiner* of September 29, 1921, says: —

"Our present battle is a fight for our very existence — a fight for the foundations of faith — an attempt at a tremendous grappling with subtle philosophical and theological heresies. And we are none too well prepared for the struggle intellectually. But just as we have won against ecclesiastical tyranny, against Protestant prejudice and Roman contempt and against dissensions in our own ranks, so we shall win the fight with the present soul-destroying rationalistic movement. The Congregationalists have largely lost this fight and have no consistent evangelical character left as a denomination. The Presbyterians, with their higher *per capita* of educated people, have avoided most of the pitfalls of the hour and, while still struggling, have practically won the hard conflict. The Methodists are in the balance. The Baptists are awakening to the deadly poison at work, and they will win another victory to add to the goodly record of a people over whom evidently the living God keepeth guard." FRITZ.

## Spiritual Healing and Demoniacal Possession.

The movement for the revival of spiritual healing in the Church is growing. At least two organizations have come into being within the Church of England for that purpose — the Guild of Health and the Spiritual Healing Fellowship. The chairman of the former, the Rev. H. Anson, considers that the clergy should be healers as well as preachers. Courses in psychotherapy and psychoanalysis, he says, ought to be included in the training of divinity. "Broadly speaking, this would be a logical development of the traditional Christian religion, which has always recognized the power of suggestion. This power in effecting cures was extensively employed by priests in earlier days. They were psychotherapists, although the credit of the cures may have gone to the bones of the saints, which were in some cases no more than mutton bones." The Spiritual Healing Fellowship is founded on the belief that "the recovery of the attitude of mind and spirit which is able to appropriate the divine benediction of Christ's healing, will bring with it new vision and faith for the healing of all other scourges." The Fellowship proposes to establish a London center, with "an open chapel as a sanctuary of divine peace and healing, frequent spiritual ministrations, and offices for clerical help and interviews"; and also, if funds can be obtained, "a hostel under proper medical supervision in which those in mental darkness may receive spiritual healing as well as necessary medical treatment."

At a conference at the church house, convened by the Spiritual Healing Fellowship, Dr. Montague Lomax, the mental specialist,

whose recently published *Experiences of an Asylum Doctor* has attracted much attention, declared his belief that "insanity is something much more than the uncontrolled riot of the subconscious mind. In many cases, especially those of epilepsy and acute mania and melancholia, the subconscious mind of the madman is not uncontrolled, but I believe that it is controlled by an evil and obsessing discarnate entity, that insanity is often what is called in Biblical language 'demoniacal possession.' This is not a fashionable belief among men of science and psychologists to-day. In most medical circles it would be laughed out of court. Even some clergymen, I am told, no longer believe in demoniacal possession, and regard Christ and His early followers as victims of delusion in this matter, a delusion which modern science has outgrown. None the less, I hold it firmly." Dr. Lomax warns people of the danger of probing in the subconscious mind. His experience is that they may raise ghosts that they cannot lay. True spiritual healing, he says, does not content itself merely with driving out unclean spirits, but fills the soul with the indwelling Christ, healing in the real sense, because it "makes whole." — *The United Presbyterian.*

## Psychology.

Psychology is a high-sounding, mouth-filling word, and it seems to be claiming and receiving place in a good many sermons nowadays. All right, brethren! Put it in if you really think it belongs there. But do not overwork it. Do not let it take up too much space or be too strongly emphasized. After all, it is not half so soul-filling a word as the old-fashioned word grace. We have an idea that not a few sermons would be improved if they had in them less psychology and more grace. — *Watchman-Examiner.*

## Exegesis and Eisegesis.

"It is a fine point to determine in many a sermon where the exegesis ends and the eisegesis begins — just where the preacher ceases to bring forth that which is in his text and begins to put something into it. Exegesis has the authority of the divine, depending no whit on the human expositor. For eisegesis no authority can be claimed except such as inheres in the knowledge, ability, wisdom of the preacher. Possibly one element of the 'dropped note' of authority in many of the sermons of modern times is the fact of a preponderance of eisegesis over exegesis in the preaching."

*The Watchman-Examiner.*

## Some Truth in This.

A distinguished minister from abroad, now visiting our country, is availing himself of every possible opportunity of hearing our outstanding American preachers. At a luncheon recently we heard him say: "It seems to me that the men who are preaching the 'larger gospel' are preaching it to the 'smaller congregations.'"

*Watchman-Examiner.*

# BOOK REVIEW.

*Charles Scribner's Sons, New York:* —

**A Critical and Exegetical Commentary on the Epistle to the Galatians.** *Ernest De Witt Burton*, Professor of New Testament Interpretation in the University of Chicago. Cloth. 541 pages, including index. $4.50.

**A Critical and Exegetical Commentary on the Revelation of St. John** with Introduction, Notes, and Indices, also the Greek Text and English Translation. *R. H. Charles, D. Litt., D. D.*, Archdeacon of Westminster, Fellow of the British Academy. Two volumes. 273 and 497 pages. $9.00.

The professional growth of the practical pastor depends upon his study of Scripture. The Word of God, in which his whole work centers, must be his one unceasing fountainhead of spiritual knowledge, strength, and inspiration. The pastor who ceases to study the Bible, thoroughly and systematically, soon faces spiritual famine, and with him his congregation. Nor should the pastor satisfy himself merely with a superficial study of the Book of books; it is his sacred duty to search the Scriptures, to ransack the gold mine of revelation in search of hidden treasures of divine thought, with which he may enrich himself and his hearers. This presupposes commentaries that are of real help to him in interpreting the text. In recommending the above-named commentaries by Burton and Charles, the reviewer desires to stress obvious dangers connected with their use. The exegetes are, of course, not of the Lutheran faith, nor in sympathy with Lutheran conservative interpretation. Hence in many instances they yield to the decisions of Higher Criticism. Very frequently the interpretation of the text is manifestly false. Nevertheless, both commentaries possess intrinsic value and deserve favorable notice as storehouses of linguistic, historical, and archeological material. Thus Burton's *Commentary on Galatians* has 89 pages of isagogical matter, in which every question relating to the authorship, genuineness, etc., of the epistle is thoroughly discussed. This is followed by 362 pages of exegesis proper, on an epistle which contains but six short chapters. Also, there is an appendix of detached notes on important terms of Paul's vocabulary, based upon conscientious research and substantial scholarship. This appendix covers 158 pages. Lastly there is a double index, one on English words, subjects, and authors, and one on Greek words and phrases. All this comprehensive information is arranged with that lucidity of detail which marks the American and British scholar. The chief value of Dr. Charles's *Commentary on Revelation* consists in the textual studies and the *apparatus criticus*, the latter of which covers 149 pages. A new translation of Revelation has been attempted by the commentator, in which he seeks to recover the poetical form in which John wrote so large a part of the Apocalypse. Throughout the book the interpreter sets forth his premillenarian views. His position is clearly defined in the Introduction, where he says: "John the Seer insists not only that the individual follower of Christ should fashion his principles and conduct by the teaching of Christ, but that all governments should model their politics by the same Christian norm. None can be exempt from these

obligations, and such as exempt themselves, however well-seeming their professions, cannot fail to go over with all their gifts, whether great or mean, to the kingdom of outer darkness. In any case, no matter how many individuals, societies, kingdoms, or races may rebel against such obligations, the warfare against sin and darkness must go on, and go on inexorably, till the kingdom of this world has become the kingdom of God and of His Christ." This drift of thought finds expression in the entire interpretation, and suggests careful reflection on the part of the student in using the commentary. However, as a mine of archeological, linguistic, and historical information both books are invaluable for the Bible scholar. MUELLER.

*The Westminster Press, Philadelphia:* —

**The Gospel of Matthew.** *Charles R. Erdman.* 224 pages. Cloth with gilt lettering. $1.00.

This exposition of St. Matthew's Gospel is dedicated to "all who love His appearing." The millennialistic tendency indicated by this dedication is further explained in the "Foreword," where the author says: "The seething unrest of nations, the savageries of war, the threatenings of anarchy, increase the yearning for the rule of One whose wisdom is faultless, whose love is perfect, whose power is supreme. Such a ruler is Christ, and under His scepter the earth is to attain its age of glory and gold." In preparation of this reign of glory, the author urges all who love "His appearing" to study the Gospel-story of Jesus, the King, as set forth by Matthew. He writes: "It is inspiring, therefore, to read again that version of the Gospel-story which emphasizes the royal features in the portrayal of our Lord. Such a review is certain to make His followers more loyal to His person, more devoted to His cause, and more eager to hasten the hour of His undisputed sway as the King of Righteousness and the King of Peace." In accord with this purpose the writer, throughout the treatment of the gospel, keeps the kingship of Jesus in view, setting forth the gospel contents under the following captions: The Antecedents of the King, The Proclamation of the King, The Credentials of the King, The Messengers of the King, The Claims of the King, The Parables of the King, The Withdrawal of the King, The Person and Work of the King, The Servants of the King, The Rejection of the King, The Prophecies of the King's Return, The Trial, Death, and Resurrection of the King. The method of interpretation is everywhere lucid, the diction simple and forceful, the style clear, and the exegesis practical. Except for the author's millennialistic views, his lack of appreciating the true character and efficacy of the Sacraments, and several Calvinistic shadings, to which Lutheran scholars cannot agree, the reader will find Erdman's *Matthew* very helpful in studying and interpreting the Gospel of the King. MUELLER.

*Concordia Publishing House, St. Louis, Mo.:* —

**Paul Gerhardt, His Life and His Hymns.** *Rev. William Dallmann.* 80 pages, 4×6¾. 50 cts.

It is with pleasure that we recommend this booklet to our pastors and to our people, for, as the author says in his foreword, "surely our people ought to have a booklet to tell them something of the staunch

Lutheran confessor whose hymns they love to sing." In eleven brief chapters the author treats the following topics: Gerhardt's Birth, Gerhardt at College, Gerhardt at the University, Gerhardt Tutor in Berlin, Gerhardt at Mittenwalde, Gerhardt Preacher in Berlin, Gerhardt and the Great Elector, Gerhardt at Luebben, Character of Gerhardt's Hymns, Gerhardt's Hymns Widely Spread, Anecdotes.

Pastor Dallmann has developed his own peculiar style of good, pointed, terse, vigorous, and homely English. Like unto the Rector at the "Prince's School" at Grimma he has the "happy faculty of putting plain truths into plain speech." The following quotations may serve as specimens both of style and contents. In the chapter on "Gerhardt at College" Pastor Dallmann writes: "At chapel every pupil said his prayers in Greek, Latin, and German. At every meal a chapter of the Bible was read. Before every recitation the Primus of the class recited the Lord's Prayer in Greek or Latin. Latin had to be spoken to the professors and to one another, otherwise punishment was sure to follow. Hutter's Latin Compend of Theology was learned by heart.

"The boys rose at five, made their beds, swept their rooms, brushed their clothes and shoes, wore a sleeveless coat of clerical cut, and lived in cells that could not be warmed.

"The morning soup was served at 7, dinner at 10, luncheon at 2, supper at 4, the night bite at 7, and then Good Night!

"The boys were hardly ever permitted to visit in the town of about 3,000 people, but they made a weekly hike to the woods at Nimbschen, famous for the cloister from which Catherine von Bora, Luther's wife, escaped at Easter, 1523. This hike was first made on August 12, 1595, and since then it became a standing institution. Vacations — there were no vacations."

Speaking of "The Character of Gerhardt's Hymns," we read on page 54: "There is in Gerhardt no artificial declamation and no academic rhetoric; he sings as artlessly as the bird in the bush and talks as naturally as a cultivated gentleman, and hence many of his turns have become proverbs, the property of the people.

"Gerhardt is an ideal Lutheran poet. There is a beautiful blend of nature and grace, of creation and redemption, of earth and heaven, of time and eternity, of the bodily and the spiritual. Nothing human is foreign to him; he sings in the morning and in the evening, he sings of the weather and of travels, he sings of his home and his country, of sickness and of health, of sorrow and of joy, of holy living and of holy dying. Though he lived in the dire distress of the most terrible Thirty Years' War, and though he had much trouble in his own life, Gerhardt is never a sour and gloomy pessimist; at times he is, indeed, cast down, but ere long he looks to heaven for help, and he always ends with confident ring in his voice and happy smile on his face."

Twelve illustrations add to the value of the booklet. Members of Bible classes and young people would, no doubt, appreciate it as a Christmas gift. FRITZ.

**Eine kleine Kraft.** Festschrift zum 50jaehrigen Jubilaeum der separierten ev.-luth. St. Johannisgemeinde U. A. K. zu Planits. Im Auftrage der Gemeinde verfasst von ihrem Pastor, *M. Willkomm.* Mit zahlreichen Bildern. 160 pages, 5½×8. $1.00.

In this well-printed volume Pastor M. Willkomm tells the story of the origin, growth, and afflictions of "an Evangelical Lutheran congregation free from the state." The book is charmingly written, contains much interesting historical information, especially where the points of contact with the Missouri Synod are treated, and is embellished with many excellent half-tone cuts.

*The Abingdon Press, 150 Fifth Avenue, New York,* has sent us a 74-page booklet by Roy L. Smith: **Moving Pictures in the Church.** 35 cts., net.

**Reading of the Bible in State Schools.** 15 pages, 3×5.

This is a lecture delivered before the Lutheran Men's Club of Saginaw by Rev. Fr. Meyer. Copies may be ordered from L. A. Linn, 620 Court St., Saginaw, Mich. The arguments usually urged against the reading of the Bible in State schools are here ably set forth. It is the reviewer's conviction, however, that the grounds on which our entire argumentation is based should receive more attention than has been accorded to them.

*Lutheran Book Concern, Columbus, O.:* —

**The Lord Thy Healer.** *Rev. J. Sheatsley.* A Book of Devotion for the Use of Pastors when Visiting the Sick. 270 pages, 4½×6½. $1.50. Order from Concordia Publishing House, St. Louis, Mo.

Rev. Sheatsley introduces this manual of devotion with five chapters containing practical suggestions to pastors who are ministering to the afflicted. There follow some thirty outlines of devotions with the bodily sick, about thirty with the spiritually sick, a great number of general lessons, and a few lessons suitable for the church festivals. The devotions consist of Scripture-texts, expositions of these, prayers, and sacred poetry. The size of the volume is just right for the coat pocket.

*The Sunday-school Times Company, Philadelphia:* —

**Light on the Old Testament from Babel.** *Albert T. Clay, Ph. D.* Fourth Edition. 1915. 438 pages, 6×9. $3.00.

Dr. Clay is assistant professor of Semitic Philology and Archeology and assistant curator of the Babylonian Section in the Department of Archeology, University of Pennsylvania. He has done a considerable amount of original research in the excavations conducted by the University of Pennsylvania and is one of the most learned students of Assyriology in our day. He is a Lutheran.

*Light on the Old Testament from Babel* treats in fifteen chapters those discoveries in the field of cuneiform research which are of especial importance to the Bible-student. Dr. Clay discusses the Babylonian Creation and Deluge stories, the Tower of Babel, the Code of Hammurabi, the name Jehovah in cuneiform literature, and many topics of interest suggested by his general subject. As distinguished from the radical critics, Dr. Clay ac-

cepts the historicity of the patriarch stories, Abraham being to him a true person. Regarding the corroborative evidence of recent archeological discovery, he says: "Episodes which have been affirmed to belong wholly to the realm of fiction, or which have been regarded as mythical or legendary in character, are now proved to be historical, beyond doubt." "It must be a source of gratification to many to know that the ruin-hills of the past have yielded so many things to prove that much which the skeptic and the negative critic have declared to be fiction is veritable history." "Weighing carefully the position taken by the critics in the light of what has been revealed through the decipherment of the cuneiform inscriptions, we find that the very foundations upon which their theories rest, with reference to the points that could be tested, totally disappear. The truth is that, wherever any light has been thrown upon the subject through the excavations, their hypotheses have invariably been found wanting." Regarding the positive results of archeological scholarship with reference to our knowledge of the Bible he says: "Episodes, passages, words, receive new meanings. Acquaintance with the religious institutions of the nations with whom Israel came in contact has offered a better understanding of Israel's religion; and incidentally many questions, as, for example, their besetting sin — proneness to idolatry — receive new light. In short, the study of the life and customs of these foreign peoples shows certain influences that were felt in Israel; and with this increased knowledge we naturally gain a more intelligent understanding of the Old Testament."

The volume is illustrated with a large number of fine half-tone reproductions of photographs and is beautifully printed on a very high quality of paper.

*The Methodist Book Concern, New York:* —

**The New Testament Epistles Hebrews, James, First Peter, Second Peter, Jude.** *D. A. Hayes.* 266 pages, 5½×8½. $2.50.

Dr. Hayes is professor of New Testament Interpretation in Garrett Biblical Institute at Evanston. He has given us previously ***Paul and His Epistles*** and ***John and His Writings***, two notable works which combine sound scholarship with a reverential spirit and belief in Christian fundamentals. In the present volume, seventy pages are given to Hebrews, forty to James, sixty to First Peter, forty to Second Peter, and twenty to Jude. Hayes discusses very fully the question of authorship. He marshals the various solutions proposed for Hebrews and inclines to the belief that Apollos probably is the author. In James the apparent difference between this epistle and Paul in the doctrine of justification is ably treated, although the author's conclusion is not new to Lutheran theologians. Second Peter the author regards as so much inferior to First Peter and bearing so many marks of different authorship that he declares very emphatically against its canonicity. His reasoning is not quite satisfactory on this point. In the main the author appears to adhere to the Christian system of belief. The freedom of classroom style crops out, sometimes betraying the author into paradox and hyperbole. Looking aside from such minor blemishes, Professor Hayes's book should be welcomed as a scholarly introduction to these epistles. It is a very readable book.

**Alma Mater.** Vol. XII, No. 2. 40 pages, 7×10. $1.00 a year. Concordia Seminary, St. Louis, Mo.

Our college journal is now rounding out the twelfth year of its existence. As an organ of the ministerial preparatory and graduate schools of a general Lutheran body, *Alma Mater* occupies a unique position in the world of religious journalism. Its appeal is restricted, but all the more potent. It supplies a link between the schools and their graduates, and its monthly record of college activities is of considerable historical value. The alumni columns in the issue before us touch points in Czecho-Slovakia, Denmark, Brazil, and in many States of the Union.

*Lutheran Synod Book Co., 815 25th Ave., S., Minneapolis, Minn.:* —

**Beretning om det fierde aarlige Synodemoede af den Norske Synode af den Amerikanske Evangelisk Lutherske Kirke,** afholdt paa Vestre Koshkonong, Wis., fra den 4de til den 10de August 1921. 127 pp., 6×9. 50 cts.

The fourth annual report of the Norwegian body which is in fellowship with the Synodical Conference. Six doctrinal papers are submitted: "The Church Invisible," "The Church Visible," "Christian Day-schools," "Unionism," "Church Discipline," and "Being Partakers in Other Men's Sins," all of these being Norwegian except the third. These papers, as well as the record of business transacted at these sessions, convey the impression of a body that has in it the seeds of a vigorous church-life.

*J. Frimodts Forlag, Kopenhagen, Denmark:* —

**Spiritismen og dens Saakaldte Beviser.** *Alfr. Lehmann.* 1921.

The phenomena of Spiritism continue to exercise the minds of students of the occult. Dr. Lehmann has written two volumes entitled *Overtro og Trolddom* (Superstition and Sorcery), and in the little brochure announced above summarizes his conclusion. The booklet contains interesting references to the unconscious dishonesty of many mediums. Its criticism of both the physical and psychical phenomena of Spiritism is unsatisfactory inasmuch as the author proceeds from materialistic premises. He believes, however, in telepathic communication, and holds that all the information which mediums possess has been gained through this means — a conclusion from which other students of the subject will strongly dissent. GRAEBNER.

*The Methodist Book Concern, Cincinnati:* —

**Pantheistic Dilemmas and Other Essays in Philosophy and Religion.** *Henry C. Sheldon,* Professor in Boston University.

In these essays the author discusses Pantheism, Pragmatism, the Philosophy of Henri Bergson, the Notion of a Changing God, Attempts to Dispense with the Soul, Doctrinal Values Contributed by the Reformation, John Henry Newman as Roman Catholic Apologist, and finally the Maxims and Principles of Bahaism. As in his other books, so also in this one, Henry Sheldon proves himself an able apologist of the Christian religion, and a subtle critic of the fallacies of human reason and thought as embodied in the systems which the book treats. Any one who wishes to acquaint himself with current philosophical and religious trends will find Sheldon's *Pantheistic Dilemmas* a sane and clear exposition of the main issues of modern philosophy. MUELLER.